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Vol. 74, No. 31 September 5, 1985

Court's private school aid ruling causes 'legal nightmare' for Catholic Schools

Schools' Office may take legal action

By Father Louis Copestake

SAN DIEGO — The diocesan Schools' Office has warned the San Diego Unified School District (SDUSD) of possible legal action if Chapter 1 (formerly Title I) services to diocesan parochial students are not in place on the first day of school.

"If Chapter 1 services" for our students, "which are truly equitable and comparable to the services received by students in the public schools of this district, are not entirely in place on the first day of the 1985-86 school year, we will on that day seek immediate legal sanctions to assure equitability," Father Dennis Clark, diocesan superintendant of schools, wrote in an Aug. 19 letter to the San Diego Unified School District.

DIOCESAN SCHOOL officials have been meeting and planning with their counterparts throughout the state and nation to achieve an understanding of the recent Supreme Court decision concerning Chapter I programs, as well as instructions from the Secretary of Education, William J. Bennett. Several meetings with diocesan principals have also taken place.

On July 1, the Supreme Court ruled that a New York City Chapter 1 program was unconstitutional. In this case, public funds were used to pay public school teachers to instruct low-income private school students. The Court also ruled, in a case involving Grand Rapids, Mich., that it was unconstitutional for public schools to provide auxiliary state services in private schools.

Education secretary Bennett reminded public school administrators in August that the Court had not ruled out the need for equitable services to all students in the United States. He also recommended that school districts seek ways to provide these services while avoiding the "excessive entanglement" with private schools which was condemned by the Court.

FATHER CLARK said it was "lamentable" that opponents of private education in California "are attempting to use the Supreme Court decision to obscure the clear requirements of federal law," adding that private school students should receive services equal to those received by public school students.

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photo by Joyce Carr

CPR TRAINING — Mary Bixby (left), principal of St. Charles School, Imperial Beach, and Mercy Sister Elizabeth Wekall (right), practice administering cardiopulmonary resuscitation (CPR) for their instructor, Bernice Heiter, R.N. (center). The school's faculty and staff were certified in CPR techniques at the Red Cross South Bay Service Center Aug. 29.

Administrators rush to overcome ruling

By Stephenie Overman

WASHINGTON (NC) — As school doors open this fall, many Catholic administrators are scurrying to overcome what one called the "administrative, logistical and legal nightmare" that resulted when the Supreme Court struck down two programs aiding private school children.

Some diocesan and public school systems have asked the courts for a transition period to bring their programs in line with the court ruling. Florida Catholic schools were given a yearlong grace period Aug. 27 by the state commissioner of education.

THE SUPREME Court ruled July 1 that a New York City program in which federal Chapter I (formerly Title I) funds were used to pay public school teachers to teach low-income students in private schools is unconstitutional. In a Grand Rapids, Mich., case the court struck down auxiliary services such as remedial math and reading, art, music and physical education programs which were provided by public school teachers in private schools.

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Suit planned to implement ruling

By Stephenie Overman

WASHINGTON (NC) — Americans United for Separation of Church and State announced plans Aug. 29 to sue U.S. Secretary of Education William J. Bennett for what its director called an attempt to block this year's Supreme Court ruling restricting aid to non-public school students.

At a Washington press conference Lee Boothby, general counsel for Americans United, said the suit would be filed in Missouri federal court, probably during the first week of September. Missouri was chosen for the lawsuit, he said, because Bennett is allegedly blocking efforts by officials there to comply with the court decision.

THE REV. Robert Maddox, executive director of Americans United, which backs strict church-state separation, said the lawsuit would charge Bennett with "willfully failing to implement the rulings of the Supreme Court; of encouraging state and local school boards to deliberately delay delivery of vital educational services; of advocating a gross mishandling of already scarce funds by skimming administrative costs off the top of allocations."

Maddox said Americans United would seek financial damages from Bennett as well as an injunction to prevent the Department of Education from deducting the administrative costs of implementing Chapter I off the top of local allocations.

The Supreme Court ruled July 1 in Aguliar vs. Felton that public school teachers providing services to disadvantaged students with federal Chapter I funds (originally Title I of the Elementary and Secondary Act of 1965) may not do so on private school property.

IT ALSO ruled that a Grand Rapids, Mich., program in which public school teachers provided auxiliary state services in private schools was unconstitutional.

Public and parochial school officials have been looking at other ways to provide the services, such as busing private school students to public schools or renting neutral classroom sites. Boothby said he believes that paying for these additional costs out of the whole Chapter I allocations for public and non-public school students unfairly favors non-public school students.

Bennett wrote to public school officials Aug. 15 saying that public school systems must offer programs to assist disadvantaged children in parochial schools. He said his department would continue to enforce the requirement — not negated by the court — that the remedial program be offered to public and parochial school students.

EARLIER BENNETT said his department would work to "nullify" the court's ruling.

Charles J. O'Malley, Department of Education executive assistant for private education, said later that although Americans United may "feel that the department is dragging its feet, believe me, we're not."

At the press conference Boothby said he thinks Bennett is trying to "wreck" Chapter I.



photo by Joyce Carr

MARTYRS' MASS — A picture and relics of Vietnamese martyrs are carried in procession before a Sept. 1 Mass honoring Blessed Vietnamese martyrs at Our Lady of Grace Church, El Cajon. Bishop Leo T. Maher was the Mass' principal celebrant.

Briefs

WEAPONS IRRATIONAL — A committee of the Episcopal Diocese of Washington has concluded that "nuclear weapons have no useful military role"...and "generate risks out of all proportion to any rational goal." Although the committee concluded that prevention of the use of nuclear weapons by others is "the only acceptable purpose served by holding nuclear weapons," it rejected deterrence as a long-term strategy.

REUNION WANTED — A U.S. Catholic Conference resettlement official urged efforts be made to reunite Khmer refugees in Thailand with their families who have migrated to the United States. An Orderly Departure Program similar to the one operating in Vietnam could be set up in Thailand, said Father Nicholas DiMarzio, executive director of USCC Migration and Refugee Services. Under this plan refugees who cannot obtain immigrant visas because annual quotas are exhausted, can be classified as refugees if they have family members in the United States. He estimated that about 18,000 Khmer refugees would qualify for refugee status under this program.

EUTHANASIA ETHIC — Some pro-lifers believe efforts to free a Fort Lauderdale, Fla., man convicted of killing his terminally ill wife flow from the same mentality that condones abortion. "It's the same ethic," said Carol Tague, Executive Director of Floria Right to Life. Roswell Gilbert was convicted in May of first-degree murder for shooting his wife, Emily, after giving her a sedative. The 73-year-old victim of Alzheimer's disease, a progressive deterioration of the brain, and osteoporosis, a painful deterioration of bones, had publicly begged for death. "Morally I had to do what I did," her husband said.

FAMINE RELIEF — The Ethiopian famine is under control, but transporting supplies to relief camps remains a problem, said Mother Teresa of Calcutta. "I found people happy with their children, and they are going back to start a new life," she said after spending four days in Ethiopia for the 43rd International Eucharistic Congress. Making her observations while in Nairobi, she denied that relief camps were closed and people were told to go back home.

HOSPICE OPENED — Archbishop John R. Quinn of San Francisco blessed the convent of Most Holy Redeemer parish Aug. 27 as a hospice for the terminally ill, including victims of AIDS (Acquired Immune Deficiency Syndrome). The blessing and a Mass celebrated by Archbishop Quinn concluded 40-hours devotion for AIDS victims. More than 600 people, including AIDS victims, attended.

CONFLICTING ADVICE — A committee of U.S. Catholic bishops considering a pastoral letter on women heard diverse and sometimes conflicting advice from different national Catholic women's organizations at a hearing in Chicago Aug. 23-25. The committee headed by Bishop Joseph Imesch of Joliet, Ill., was told that the bishops should promote stronger family values, lead the pro-life fight, back the Equal Rights Amendment, advocate equal pay for equal work, promote ordination of women, teach clearly why it is impossible to ordain women, help reconcile women alienated by male-dominated church structures and ignore such claims of alienation becasue they reflect a bias of a small but vocal minority.

Father Creoglio dies in Germany

BAD BRUCKAU, Germany — Father Leopoldo Creoglio, a retired priest of the San Diego diocese, died here Aug. 27.

Father Creoglio came to the diocese in 1957 to teach at the University of San Diego. He taught there until 1971.

BEFORE HE retired in 1976, Father Crioglio served at St. Joan of Arc Church, Victorville; St. Paul parish, Lucerne Valley; Our Lady of Guadalupe Church, Ontario; and Christ the King parish, San Bernardino.

Born in Celestun, Yucatan, Mexico in 1913, Father Creoglio was ordained for the Diocese of Merida, Mexico, on June 11, 1938.

In 1944, he came to the United States to study at Notre Dame University in South Bend, Indiana.

HE CAME to California in 1946 and served in Chatworth, La Habra and Fort Ord before coming to San Diego.

Since his retirement, Father Creoglio had lived in Germany.

A Mass of Resurrection for Father Creoglio was celebrated Sept. 4 at St. Elizabeth Seton Church, Ontario, and Sept. 5 at Mission Basilica San Diego de Alcala.

FOLLOWING THE Mass at the Mission, Father Creoglio was interred in the priest's section at Holy Cross Cemetery.

Official

Bishop Leo T. Maher

Thursday, Sept. 5, 7:30 p.m., Los Angeles, Cathedral of St. Vibiana; Installation of the Most Reverand Roger M. Mahony as Archbishop of the Archdiocese of Los Angeles.

Friday, Sept. 6, 9 a.m., Los Angeles, California Catholic Conference meeting.

Saturday, Sept. 7, 10:30 a.m., Lemon Grove, dedication of St. John's Plaza.

Sunday, Sept. 8, 2 p.m., St. Therese Church; Investiture of Msgr. Neal T. Dolan, pastor of Ascension parish, as Honorary Prelate of His Holiness, Pope John Paul II.

Wednesday, Sept. 11, noon, press conference at SHARE headquarters.

Thursday, Sept. 12, 5:30 p.m., St. Gabriel Church, Poway; Investiture of Msgr. Charles Dollen as Honorary Prelate of His Holiness, Pope John Paul II.

Father Peter M. Escalante
secretary

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

YANANTUONO, Rosaria Mother of Phyllis Owen, Grace Scalise, Jo McShane, Lanny Scalise, Suzzane Griffith, Emmett Yanantuono; twelve grandchildren; eleven great-grandchildren. Funeral Mass: August 26, 1985 at Holy Spirit Catholic Church.

Goodbody's Mortuary

AGUILAR, Carmen Wife of Rudolph Aguilar; mother of Adolph Aguilar, Pauline Duran, Louise Ojeda, Rochelle Martinez, Alvera Samaniego and Theresa Santos; three brothers and one sister; twenty-four granchildren; twenty-six great-grandchildren. Funeral Mass: August 26, 1985 at St. Jude's Church.

Goodbody's Mortuary

McNAMARA, John James Husband of Ida E. McNamara; father of Beverly Aikins, Elizabeth Kelley, Jacquelyn Stuckey, Jack, William and Alan McNamara; one sister and two brothers; seventeen grandchildren; eight great-grandchildren. Funeral Mass: August 27, 1985 at Blessed Sacrament Church.

Goodbody's Mortuary

HAGEL, Lylas J. Mother of Mary Naish. Funeral Mass: August 31, 1985 at St. Didacus Church.

Goodbody's Mortuary

PETERS, Sophia D. Mother of Anthony, Charles and Raymond Peters; sister of Angela Stidman; seven grandchildren; nine great-grandchildren. Funeral Mass: August 27, 1985 at Our Lady of the Sacred Heart Church.

Goodbody's Mortuary

MADRUGA, Henry Virgil Husband of Deolinda Madruga; father of Sharon Carvalho; brother of Mable Fontes, Bernice Costa, Virginia Ribeiro; two grandchildren. Funeral Mass: August 30, 1985 at St. Agnes Catholic Church.

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Father Douglas Regin, Executive Director of Catholic Community Services
Robert J. Swanson of the Immaculata
Paul Desrochers of Our Lady of the Sacred Heart Parish

Clergy, religious and laity respond to the needs of migrant workers

By Joyce Carr

Second of a four-part series

SAN DIEGO — How does the Church respond to the many problems of migrant workers in San Diego and Imperial Counties? Clergy, religious and laity throughout the diocese minister to them through agencies, parishes, communities and on an individual basis.

Centro de Asuntos Migratorios (CAM), funded by Catholic Community Services, eight local Christian churches and private foundations, is an advocate for undocumented aliens. Marco Antonio Rodriquez, director of the National City agency, explained its threefold function: educating aliens about immigration law, assessing their eligibility for documents and representing them in court.

CAM COUNSELORS interview clients, complete application forms for those qualifying for documents and submit them to the Immigration and Naturalization Service, he said.

Father Roger Lechner, pastor of St. Stephen's Church in Valley Center, defends migrant workers' rights.

About two years ago he learned 70 of his farm worker parishioners had not received their monthly minimum wage or were paid for only half the hours they worked. He confronted their employers who repeatedly denied the charges or made excuses for them. Father Lechner said he then filled out the required forms at the California Industrial Relations Department in San Diego. Most of the migrants won their hearings and received back pay.

THE BILINGUAL priest talks with his parishioners who are growers about wages and working conditions for the migrants they hire. Many "work from sunrise to sunset," he said.

He works with other Valley Center churches to provide Thanksgiving and Christmas baskets for needy families, most of them migrants. Many buy clothing at St. Stephen's thrift shop, Father Lechner said.

The Prince of Peace Abbey in Oceanside draws migrants to its doors like a magnet. The 30-minute walk to and from the Abbey for their evening meal was a hardship, Benedictine Brother Aelred Sedillo said.

SO THIS summer Kathleen McCrill, an Oblate of St. Benedict at the Abbey, and Benedictine Father Charles Wright drove every evening for six weeks to a nearby ranch to serve about 100 field workers meals they prepared at the Abbey.

The food passed through many hands before it reached the field. McCrill got it from the Ecumenical Food Bank in Oceanside where she and Brother James Storc supervise 25 volunteers. Grocery stores, meat packing plants, bakeries and growers donate supplies for the four-month-old facility, she said.

Taking meals to the field was discontinued after most of the migrants being served returned to Mexico, Father Wright said.

UNEMPLOYED MIGRANTS continue climbing the hill to the Abbey's back door where Brother Aelred Sedillo feeds them twice a day. They live outdoors in the San Luis Rey River Valley, he said. All are undocumented; most have been deported several times.

"The liturgy...directs us to the poor," he said on his way from the chapel to the kitchen to don his long, white apron. The Brothers had prepared turkey caserole, tossed salad, cottage cheese, jalapeno peppers, bread and milk for the monks, retreatants and migrants' lunch. "This is a community project," the guestmaster emphasized.

Fifteen young Mexican males waited near picnic tables for their host to emerge from the kitchen with a cart of food. After praying for God's "mercy on the poor...and lonely," Brother Aelred asked one of the youths to serve his companions.

THE BENEDICTINES also provide the migrants with clothing, blankets and personal supplies — many items donated by outside sources, the monk said. The visitors use the monastery's outdoor shower and can have their correspondence addressed to the Abbey, Brother Aelred said.

Some migrants eat dinner at Brother Benno's Kitchen in northeast Oceanside, a facility named after the 75-year-old Benedictine who has spent the past third of his life feeding the hungry.

This property was home to Deacon Harold Kutler and his wife, Kay, of St. Mary Star of the Sea parish, Oceanside. Now it is their apostolate. In 1983 they moved to another home and leased the real estate to the Brother Benno Foundation for $1 a year.

BETWEEN 100 and 200 people line up in Kutler's former back yard which is covered with a fiberglass ceiling and lined with rows of tables and chairs. Kay hugs each person in line and introduces newcomers who are applauded by the others.

Volunteers from various North County churches and organizations serve a cafeteria-style meal — one evening it was venison-vegetable stew, bread, fresh strawberries, pumpkin pie and coffee. At the end of the meal a few guests entertained the others with musical numbers.

Brother Benno Garrity visits the kitchen occasionally to say grace before meals and chat with the guests.

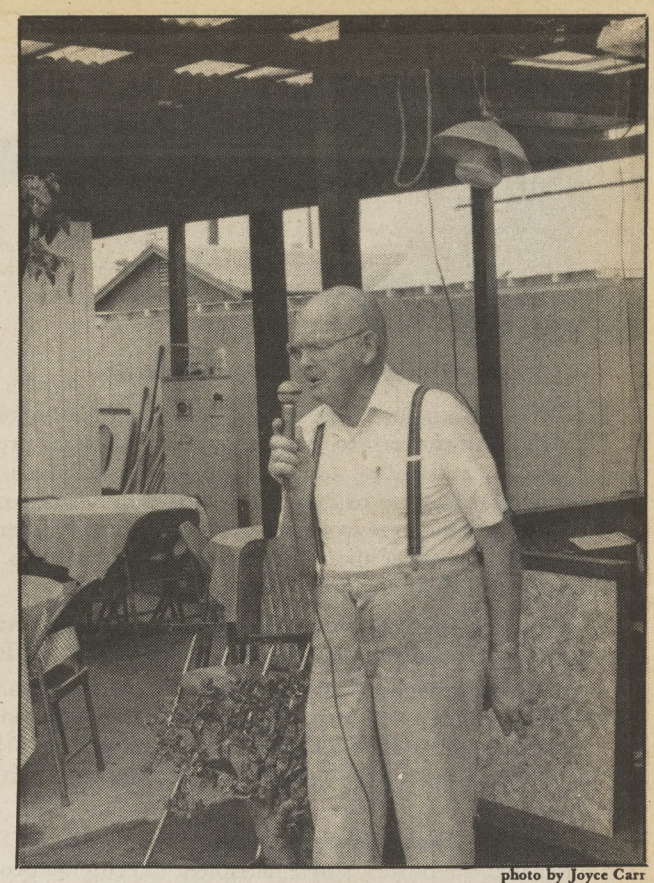


photo by Joyce Carr

GRACE BEFORE MEAL — Benedictine Brother Benno Garrity prays before guests are served dinner in the backyard of Deacon Harold Kutler's home, now called Brother Benno's Kitchen.

CATHOLICS IN Oceanside and other parts of Southern California donate 40 percent of the kitchen's monthly expenses of $2,200, said Deacon Kutler who supervises its operation. The remainder is contributed by seven local Christian churches and by individuals.

The kitchen is only one of Brother Benno's projects. He bakes hundreds of loaves of bread each week at the Abbey which he delivers, along with other donated food, clothing and furniture, to several Oceanside locations. Needy residents, many of whom are migrants, listen for three honks from his 1969 Chevrolet pickup which announce his arrival.

During one month over 50 migrants received emergency assistance at the Ecumenical Service Center in Oceanside, director Mary Lou Sauerborn said.

THE AGENCY is sponsored by Catholic Community Services and four Protestant churches. Its food is donated by church and community groups and by individuals; some is obtained from government surplus.

Sixty-five volunteers, 12 of whom interview clients, work at the three-year-old center, Sauerborn said.

Food packages containing perishables are given to recipients who have a stove and a refrigerator. Clients without these facilities receive a second type of package containing food staples not requiring cooking or long preservation, she explained.

Next week: the Church's spiritual ministry to migrants.

USD law professor will head court test

ALCALA PARK — San Diego Superior Court and federal court will begin a six-month "teleconferencing" experiment this fall conceived and conducted by Robert Simmons, a University of San Diego law professor.

During the test, certain non-evidentiary hearings and conferences in both criminal and civil matters will be conducted over the telephone, eliminating the need for attorneys to make court appearances.

THE SAVINGS to attorneys, clients and courts could run into hundreds of thousands of dollars, Simmons said.

Under the program, attorneys will be given a prearranged time to call in for their teleconference. Four outside phone lines, to be installed in San Diego and Vista Superior Courts and the U.S. District Court downtown, will enable judges to conduct hearings with attorneys.

The cost of renting and installing test equipment and monthly line charges will be borne by the San Diego Law Center, a joint project of USD Law School and the San Diego County Bar Association. Simmons has raised half of the $10,000 needed to fund the experiment.

THE AMERICAN Bar Association recommended teleconferencing nationwide after it proved successful in New Jersey and Denver the past two years.

St. John's Plaza will be dedicated

LEMON GROVE — Californian Lt. Gov. Leo T. McCarthy will speak at dedication ceremonies Sept. 7 for the new St. John Plaza apartments for low-income senior citizens at 8150 Broadway here.

Bishop Leo T. Maher will bless the 99-unit apartment complex operated by the diocese and partially subsidized by the Department of Housing and Urban Development.

TO BE eligible, a single tenants' annual income cannot exceed $9,650 and married couples $11,000. The diocese operates similar facilities at Third Avenue and Cedar Street and at Orange Avenue and 42nd Street.

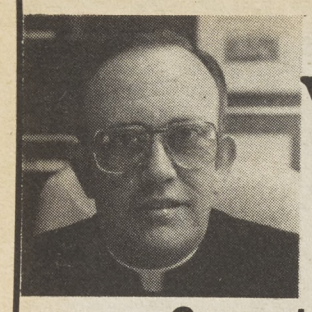
Msgr. I. Brent Eagen, diocesan chancellor, will deliver the program's welcome.

The U.S. Marine Corps Color Guard and the Mission San Diego de Alcala choir are also scheduled to take part in the dedication ceremony.



photo by Joyce Carrr

DINNER GUESTS — Migrants from Mexico are among the many guests who receive their evening meal at Brother Benno's Kitchen.



Viewpoint

By Father Louis Copestake

Converts more or less

The Official Catholic Directory for 1985 states that there were 91,750 American converts to the Catholic Church in the previous year. That is a decrease of 3,590 from the previous year. But here in the Diocese of San Diego, the number of converts *increased* in that same time from 645 to 754. Nationally, there was a percentage decrease of about four percent. In San Diego, there was an increase of about 16 percent.

While we don't want to be totally captivated by the numbers' game, it is still tantalizing to speculate. Why were we different?

In a thought-provoking article, Father Alvin Illig examined the national decline in converts. By looking carefully at some of the reasons he gives for the decrease, we might get a better picture of what we are doing right. Then, we can do it even better!

Writing in the ***Evangelization and Initiation*** newsletter, Father Illig states that the biggest single detriment to bringing people to the Church is the declining number of clergy and religious. With all due respect, I would disagree. I also would say that the San Diego statistics back me up. The church here has not been so severely reduced in clergy as other places, but still the ratio of clergy to congregants has never been high. In my viewpoint, this has been more than compensated for by the involvement of the lay people in this diocese. Because we never had the luxury of an abundance of clergy, people here have been better empowered to take their rightful place in the Church. It has been essential for us to have an involved laity, just to stay afloat. Now it seems that what was once thought to be burden is a blessing. We in this Diocese knew it all along.

Fewer priests and religious does not necessarily mean a downgrade in the vitality of the Church. It can also bring people to their senses. They suddenly realize that they are the Church, too. They sense a call to be active rather than passive Catholics. They live out the commitment of their baptism. They feel good about their church because they have a sense of ownership and a correct view of their own importance. People like this attract others.

In a Gallup poll cited by Father Illig, the five strongest factors motivating people to join a church were: teachings, people, beliefs, programs and structures. While the teachings and beliefs of the Church are universal, the other three factors vary by locality. It seems that our diocese has people, programs and structures which are more attractive to prospective converts. We should gratefully acknowledge our strengths and make the most of them in the work of evangelization.

Another reason for decline advanced by Father Illig is that there is too great a reliance on the RCIA as *the* way for adults to enter the Church. In most cases, the Rite for Christian Initiation of Adults is a program of at least a year's length, involving the whole parish community. Father Illig thinks there should be more than just one way for adults to enter the Church. I could not agree more.

While the RCIA is a program which I personally support and encourage, it also should be re examined. In some cases, so should the notion that RCIA is the *only* way. RCIA makes it more difficult to be a catechumen than it is to be a Catholic! Charity should be the guiding principle and in charity we should see that it is hardly correct to steer all people into one program. There should be a diversity of programs which would give the individual an option. We do this with marriage preparation and it works. Some parishes do this with prospective converts and that works, too.

Once again, I think that the statistics support this opinion. Insofar as our diocese reports an increase in converts, it should be noticed that we have a variety of programs. We have RCIA in some parishes and information classes in others. We have individualized instruction as well as group processes. People join a church because it meets their felt needs. The initiation process should also meet those needs.

Father Illig states that there are 90,000,000 unchurched Americans. Among them are 15,000,000 inactive Catholics. Clearly, we all need to reach out and share the Good News. Father Illig estimates that less than two percent of American Catholics have an evangelizing mentality. Maybe this column will reach some of the remaining 98 percent.

SOUTHERN CROSS

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Letters . . .

All in the name

Greetings from the saints of monosyllabic title (à propos your editorial entitled "Saintly Justice" about Louis IX, ***Southern Cross*** 8/22/85) — St. Mark, St. Luke, St. John, St. Paul...and that's just for starters.

Perhaps a few others, from ***Butler's General Index***. St. Anne; Venerable Bede (unless you consider him unacceptable); St. Bride; St. Cedd; St. Chad; St. Clare; Bd. Claud (la Colombière); St. Cloud; St. Frank (of Assisi), (guess that's *not* fair, is it); St. Gall; St. George (not just the dragon slayer); Bd. Guy(s); Bd. Hugh(s); all the other Jameses; St. Jane (de Chantal); St. Joan (of Arc) (even though ABC has other ideas about her); The veritable plethora of Johns in the catalogue of saints; The veritable plethora of Jameses (oh, I mentioned them); St. Blanche (remember her? monosyllabic); St. Mel; the Bd. Ralphs (English martyrs); St. Rose (of Lima), etc.

And all of them giving honor, by the splendor of their virtues to...who else but the (monosyllabic) GOD.

Your interview with Bishop Rowland of South Africa (***Southern Cross*** 8/22/85) was most interesting and enlightening. Thought it deserved page-one treatment. Good work.

Ray Hutchinson
La Jolla

Is Cremation O.K.?

I noticed an advertisement on page 6 of the August 8 issue of ***Southern Cross:*** "Cremation and Burial at Sea." Is this now allowed by the Catholic Church? If not, then why the ad?

Walter Boyland
San Diego

Ed. Note: Cremation has been allowed by the Church for some time now. About a year ago, one of Father Proctor's columns was devoted to that topic.

Comments?

Suggestions?

Criticisms?

Reactions?

Southern Cross *invites your views on any article in the newspaper. Send your comments to Letters to the editor,* Southern Cross, *P.O. Box 81869, San Diego, Calif., 92138.*

KEEPING THE DREAM ALIVE



By Don McEvoy

A case of the vapors

Watching the Rev. Jerry Falwell's press conference at the airport a few nights ago, on his return from a brief visit to South Africa, created a sense of deja vu. There he stood, pompously giving us the inside scoop on what the black folks "really" want.

It was a scenario right out of the American South in the early '60s. White politicians and preachers were always explaining that the black folds really were happy with things as they were and wanted no part of the "agitators" who were calling for change. Marting Luther King, Jr. was a phony, they piously declared.

So there stood Jerry Falwell a few nights ago, his preacher-voice all tuned and toned for the occasion, telling us that Bishop Tutu is a phony and that the black people of South Africa don't want US corporations to disinvest or for the US Congress to impose economic sanctions on the country. He had spoken with both the "true leaders" and the grass roots, he told us, and discovered their real feelings on the matter. You can hear almost anything you want to, if you want to bad enough.

I remember well the lady in Birmingham in 1963 who reported to me, with absolute sincerity, that the black people of that city were opposed to the campaign of civil disobedience being led by Dr. King that decisive summer. She knew because she had asked her maid, and Tillie had told her so. "Tillie has been with us for over thirty years, and is treated just like a member of the family," she added. Case closed.

Two mornings later she was watching the morning news on the Today Show. Then she saw Tillie. Right in the front row of the marchers. Being handcuffed and carried kicking to a paddy wagon by four of Bull Connor's cops.

In such a situation, as Southern women of that generation were wont to do, the matron took to her bed with a case of "the vapors."

Better keep the smelling salts close at hand, Rev. Falwell. You may be in for a big surprise.

Questions You've Asked

With Father John G. Proctor Jr.



Former marriages & Church reception

Q. I have just enrolled in the Rite of Christian Initiatian for Adults (RCIA). I've been married twice before. My present husband has also been married at least once before. Are these marriages going to have any effect on my reception into the Catholic Church? (My husband is not joining.)

A. Before you can be admitted into the Catholic Church, you have to be free to practice the faith. In your case, three factors are important. First, the issue of your first two marriages must be addressed. Usually, this can be done by investigating the possibility of ecclesiastical annulments. Secondly, your present husband's previous marriage also must be resolved, again generally through the annulment procedure. Finally, there must be reasonable certainty that your present conjugal union will be permanent. This last issue is usually dealt with through professional counseling.

If it turns out that you are free to marry in the Catholic Church, you can then officially enroll in the RCIA. If it turns out that your marital situation cannot be resolved, it will not be possible for you to enroll officially in the RCIA and eventually to accept full membership in the Catholic Church.

The people responsible for helping you at this time are primarily your pastor and the director of the RCIA in your parish. They should carefully question all applicants for the RCIA, especially regarding marital histories. It is a tremendous misservice to accept a candidate formally into the RCIA and then to discover that he or she cannot fully enter the Church because of previous marriages (or a spouse's previous marriage). Pastors and RCIA directors have been instructed to be particularly careful in this regard.

I hope this answer does not seem too severe. There are two excellent reasons which prompt my reply. First of all, the RCIA is a *process* (not a program!) of conversion. It may very well be part of this graced moment in your life to remain for a longer period of time in the initial stage of inquiry, rather than to be admitted all at once. We can never dictate to the Lord how He should award His grace. Secondly, it is important to present to you the full teaching of the Church in its totality, here specifically, the teaching on marriage. To ignore your previous marriages would lead both to a dishonest teaching of the faith, as well as to an inauthentic practice of it.

Our Christian Way of Life

By Enid Lanyon

You make me so angry

Every now and again one either witnesses or is subjected to some violent reaction by a person whose pride has been injured and who, in retaliation, resorts to personal and abusive assault on the one responsible. It is not pleasant and none of us is so completely confident of his or her value that we do not suffer at least some unease and drain of self-esteem.

Most of the time it is only pride or "good name" that has been hurt, but that is a wound that goes very deep. To assuage our own pain we vent our feelings in dealing out pain to someone else. It is the kind of reaction that leads to almost all that is wrong with the world. We may feel that someone has damaged or threatened us — our reputation, our self-image, our property, our rights and any other ego-projection — and our fury can be very destructive.

SOMEONE SAID that wars are always the result of injured human pride, rather than political or moral issues, and it is probably true. History is very illuminating on that point. It makes one shudder to think how many lives have been destroyed, one way or another, as a result of human whim or urge for retribution.

Of course, we do the same thing on a smaller scale in our own lives. The impulse to anger and punishment is more often a symptom of ego-frustration than moral indignation, although we go to great lengths to disguise it as such. I suppose it is all part of the urge for self-preservation that keeps us alive and progressing in an environment that seems often hostile to our personal fulfillment, or at least, our personal gratification.

Jesus might have been thinking of this kind of thing when He told the disciples that nothing that goes into a man from outside can make him unclean — only what comes from inside him. Jesus did not ignore the idea of the devil as the personification of all that is evil or unclean in people, but He placed the responsibility for it squarely on our shoulders, where it belongs.

WE MAY believe that anger is not evil and so can be vented with impunity, but there are limits. We may express our indignation, and often need to, but only in such a way that it does not assault and injure other people. Otherwise we are merely perpetuating the evil that caused our anger in the first place.

What we used to call "lack of charity" or "uncharitableness" and which was a hardy perennial in all confessions (to judge by the way it appears on every guide to examination of conscience) is basically a kind of murder and a very nasty, destructive thing to do. That we all probably indulge in it from time to time does not make it less objectionable.

IT IS PART of the "uncleanness" that comes from within us and the fact that denigrating others may make us feel better about ourselves says something unpleasant about those selves. Jesus had some harsh things to say about us too, in this regard.

"For it is from within, from men's hearts that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean." (Mark 7:21-23) He does not give us the out of extenuating circumstances either.

Nothing that anyone else may do to you, He seems to say, justifies your own descent into such evil things. And that leaves us out on a limb. If we may truly not blame anyone else for the way we act — not even old Beelzebub — then we have no alternative but to face the responsibility ourselves. And that we don't like to do at all.

WE ARE not to suppress or repress our anger, psychologists tell us, and anger is at the root of our negative reactions, but we need to recognize where it comes from and be honest about its cause.

Talks with Parents

By Dolores Curran

When I was in school — 2004 A.D.

A few years ago on vacation I suggested we stop by my old rural school which has long since been converted into a farm home. On the way I described it as a picturesque one-room rural school of the past nestled in a little park surrounded by woods.

My family listened pleasantly and as we approached, I said, "It's here on the left, right past this little grove of trees." My husband slowed down and there it was — a delapidated lopsided structure bereft of paint, half-sunken into a dusty and cluttered farmyard. I was non-plussed and quiet.

THERE WAS a long moment of silence and then out of the back seat in senatorial tones my sixteen-year-old son said, "We are now looking at the place where Mom walked through snowdrifts to get an education. It is a great moment in history."

He got brussel sprouts for dinner.

We've had much laughter about it since. I don't believe I ever told about trudging through snowdrifts but I have talked about walking a mile to school on bitterly cold days when they demurred against walking two blocks on similar days.

I'VE ALSO fallen into familiar parental prattle about how many spelling words I had to study when they complained about theirs and how I had to write term papers by hand as they cussed the typewriter.

I suppose this habit of proclaiming we had it tougher is as old as family life. I can hear Noah's children saying to theirs, "You think *this* is bad. How would you like to have been cooped up in a boat for forty days with nothing but animals and rain?"

And I recall numerous adults in my childhood telling us how easy we had it. They had to carry in wood, light a furnace and thaw water to drink before they could start school. As for "modern conveniences," they envied us ball point pens and spoke of ink bottles, leaky fountain pens, and ink blotches on papers which had to be completely recopied.

IT MAKES me fantasize on what my present sixteen-year-old will tell his children when he's 35 in the year 2004. "You think *this* is tough. All you have to do is sit in front of a VCR in an air-conditioned classroom. *We* had to listen to boring teachers in 95 degree heat."

"Quit complaining about the word processor. I had to type and retype all my papers."

"So you don't like carrying a calculator. We had to learn math tables and calculate in our minds."

"THE METRIC system is easier than the one we had to learn. We measured everything in inches, feet and yards. All you have to do is add zeros. So enough griping about geometry."

"I don't want to hear any more about your floppy disks not fitting into your jeans pocket. I carried heavy books back and forth in a book bag we wore on our backs."

"So you didn't get the hour you wanted for video-Spanish. We had to stand in line four hours, pulling cards and changing courses till we got a schedule that worked."

"I WISH we could have just pressed buttons to take tests. We had to write answers and wait forever for the teacher to correct tests. You get a grade two minutes after you're done."

All these things might be said by my son. But one day, my fantasy grandchild, clever as she is sure to be, will stop him in his tracks.

"Yeah, Dad, maybe things were rougher then. But we have *one* thing worse. Your parents couldn't plug into a computer at any time and find out how you're doing or what homework is missing. How would you have liked that?"

AND MY son will shut up.

The Sacred Liturgy

By Father Charles E. Miller, C.M.
Rector, St. John's Seminary

Liturgy is the life of the Church

The liturgy is the life of the Church. It comprises the celebration of all seven sacraments, the praying of the Liturgy of the Hours (which we used to call the Breviary or the Divine Office), and the observance of the liturgical year.

Devotions come and go with the needs of the times and the tastes of the people, but the liturgy endures. The Church without the liturgy would be like a doctor without his medicine, an artist without his brush, a conductor without his orchestra.

SINCE VATICAN II when the word "liturgy" became a frequent part of our active vocabulary, some people had tended to limit its meaning to the celebration of the eucharist ("What time is liturgy?" they would ask, meaning the Mass). Although the celebration of the Eucharist is the very heart of all liturgy, the other six sacraments are equally liturgical. They are Baptism and Confirmation which, together with first Eucharist, are the sacraments of Christian initiation. They can never be repeated because their effect is permanent, and the same is true of the sacrament of Holy Order. They fit together as a group because all three give an identity in the Church. Marriage, Penance, and anointing of the sick complete the seven.

The Divine Office, now called the Liturgy of the Hours to emphasize that it sanctifies the hours of the day, is a prayer of praise and petition by which the Church fulfills the directive to pray always (I Thessalonians 5:17). It has been the daily prayer of the Church from the beginning in one form or another, and because it relies so heavily on the psalms for its content it also reaches back in time to the Old Testament era. Although the Liturgy of the Hours is sometimes thought of as the exclusive prayer of priests and religious, the Constitution on the Sacred Liturgy stresses the fact that "the laity are encouraged to pray the divine office, either with the priests, or among themselves, or even individually" (100). Gradually more and more lay people are making at least some of the Liturgy of the Hours part of their daily prayer.

Within the cycle of a year the Church unfolds the whole mystery of Christ from His incarnation and birth until His ascension and the sending of the Holy Spirit at Pentecost. By means of the liturgical year the Church opens to us the riches of the Lord's power and mercy so that the events of His life are in some way made present to us and we are able to lay hold of them and become filled with saving grace. The Church with a special love honors Mary, the Mother of God, who is joined by an inseparable bond to the saving work of her Son. In the annual cycle the Church has also included days devoted to the memory of the martyrs and the other saints. (CF. Constitution on the Liturgy, 102 and 103.)

THE SACRAMENTS possess a particular richness. They are as indispensable to our Catholic lives as sunshine and nourishment are to our natural lives. St. Leo the Great (who was Pope from the year 440 to 461) stated: "After the ascension our Redeemer's visible presence passed into the sacraments. He is now indescribably more present in His divinity to those from whom He is further removed in His humanity." This column now begins a series on the sacraments.

CDA to raise funds for new NCCB/USCC headquarters

WASHINGTON. D.C. — The Catholic Daughters of the Americas (CDA) announced plans for a three-year campaign to raise $500,000 toward the construction of a new $20 million headquarters building for the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC).

The building will be constructed on a five-acre site near the National Shrine of the Immaculate Conception and the Catholic University of America. Construction is expected to begin in early 1986 and be completed within two years.

ESTIMATES FOR remodeling the present NCCB/USCC building on Massachusetts Avenue were over $6 million. Some staff members' offices are scattered at several nearby buildings.

One-tenth of CDA's goal has been pledged, Rayola McLaughlin, general chairperson for the campaign, said.



photo by Robert Rynerson

SERRA CELEBRATION — Franciscan Father Richard Fennessy (right), associate pastor at St. Therese parish, chats with two women during an Aug. 28 dinner to commemorate the 201st anniversary of the death of Father Junipero Serra at Mission San Diego de Alcala, the first California mission founded by Father Serra. Franciscan Father Martin McKeon, pastor of Mission San Luis Rey, was the principal celebrant at a Mass which preceeded the dinner. About 200 people were at the celebration.

Deterioration is cardinal's own opinion

By Bill Pritchard
NC News Service

Pope John Paul II has said it is Cardinal Joseph Ratzinger's "own opinion" that the church has deteriorated since the Second Vatican Council. The pope added that the council was a positive influence.

Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, said in a book titled ***Report on the Faith*** that a "progressive process of decadence" had developed over the past 20 years "under the slogan of a so-called 'spirit of the council.' " The book was published in Italy May 30.

RESPONDING TO a National Catholic News Service question on the cardinal's comment at the beginning of his Aug. 8-19 trip to Africa, the pope said that "what Cardinal Ratzinger said is his own opinion."

"He is free to express his opinion," the pope said. "His opinion corresponds to many events, but it cannot be understood in this (meaning), that the council, Vatican II, was a negative influence, a negative meaning for the church — no, the contrary."

In his book, the cardinal said that his views were "completely personal" and "in no way implicate the institutions of the Holy See."

HE DEFINED the "spirit of the council" as the belief that "everything which is new will always, no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, the cardinal said.

The pope in a May 18 address to the Belgium bishops spoke of "disarray and division" in the church in some cases caused by misinterpretation or misapplication of the council's basic principles.

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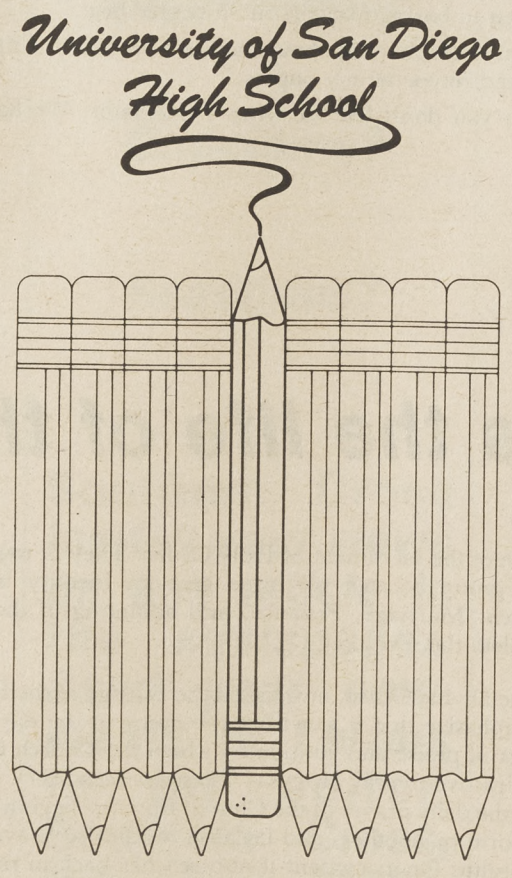
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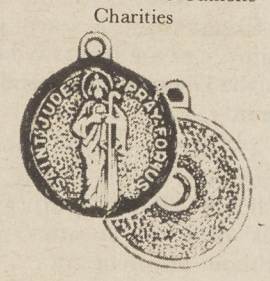
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Uni High will get a new principal

By Father Louis Copestake

ALCALA PARK — Brother Michael Wallgren, F.S.C., will assume his duties as the new principal of University of San Diego High School in January of this year, according to an announcement by Bishop Leo T. Maher. Brother Wallgren is presently chief administrator of Cretin High School in St. Paul, Minn.

A native of Minnesota, Brother Wallgren has been a Christian Brother for 28 years and a secondary school administrator for 18 years.

HE FIRST lived in San Diego during the late 1970s, while he was pursuing a master's in counseling at the University of San Diego. As part of his course of studies, Brother Wallgren served as a reading tutor and counselor at Holy Family School in the Linda Vista area.

In a telephone interview with ***Southern Cross***, Brother Michael said he is "certainly looking forward to working with the school community at University High."

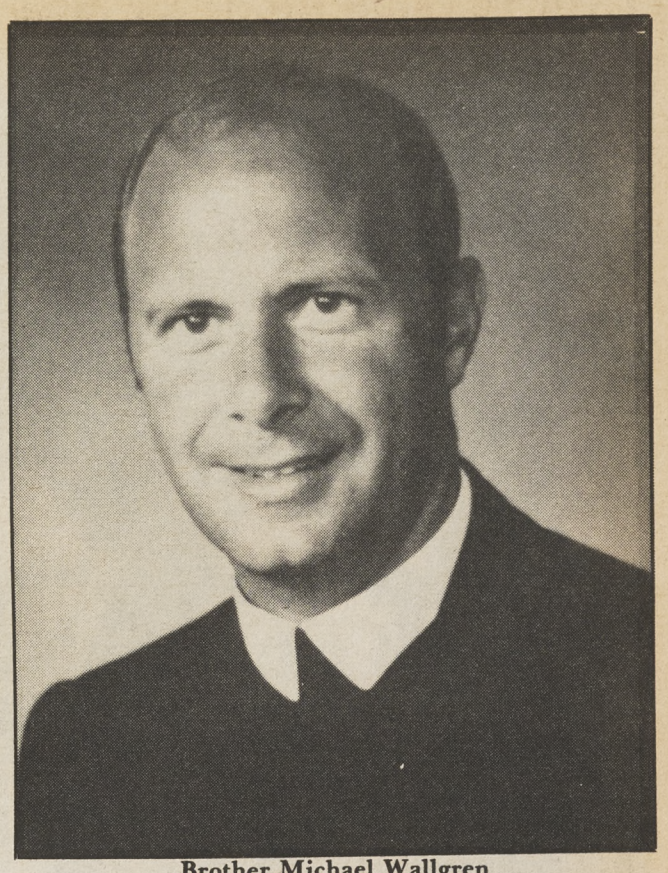
When asked about his present assignment at Cretin High School in St. Paul, Brother said that "Cretin High School is a venerable institution here, with a tradition of 114 years. Our enrollment for this year is about 750."

BROTHER MICHAEL sees one of his paramount duties to be "the formation of community within the school, among the students and the faculty. Catholic schools must first be excellent centers of learning with an opportunity for spiritual growth. Our schools are the Church's best effort for training future members of the Church, members who will be supportive of activities in their parishes and their communities."

Father Dennis Clark, diocesan Superintendant of Schools, explained that Brother Wallgren had been chosen by a search committee made up of priests, diocesan Board of Education members and University High School Board members. There had also been additional input from the faculty and the officers of the parents' association.

"We feel very fortunate that Brother Wallgren has chosen to come here," Father Clark said. "Because of present commitments at his present school, the board of trustees has requested Brother Michael to remain in St. Paul until the end of the first semester. Until that time, University High will be administered by its three vice-principals."

UNIVERSITY HIGH School is the largest Catholic secondary school in the diocese, with an enrollment of 1300 students and 70 faculty members.



Brother Michael Wallgren

Services should be in refugees tongue

By John Thavis

VATICAN CITY (NC) — The church should furnish refugees with services in their own language and culture, in order to ease their "drama of integration," Pope John Paul II said in a message for World Migrants' Day.

The pope said the church's duty to welcome refugees was made more pressing by the attitudes of host societies and societies that have, in some cases, forced them to relocate.

"RECENTLY, IN fact, migration has frequently taken on the inhuman aspect of persecution, be it political, religious, ideological or ethnic," the pope said. "This impresses its stigma on the faces of the refugees, the deportees, the exiles: men and women, young and old, even children, often tragically deprived of their parents."

The message, dated July 16, was made public by the Vatican Aug. 29 in several languages. The date for the celebration of World Migrants' Day is chosen by individual local churches.

In the United States, the message will be included in materials distributed for National Migration Week, Jan. 6-11. The annual observance is sponsored by the U.S. bishops' Committee on Migration and Tourism.

INTEGRATION OF migrants in societies is often a "traumatic experience" for them, the pope said in his message. Besides their own natural reserve and their failure to adapt, migrants often face societies that are "hostile, narrow-minded and intolerant toward anything considered to be different" or "likely to cause social or economic discomfort," the pope said.

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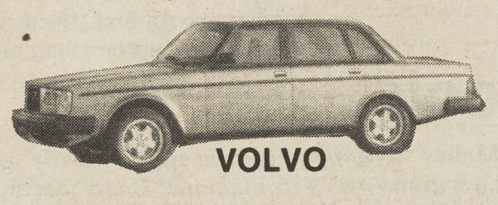
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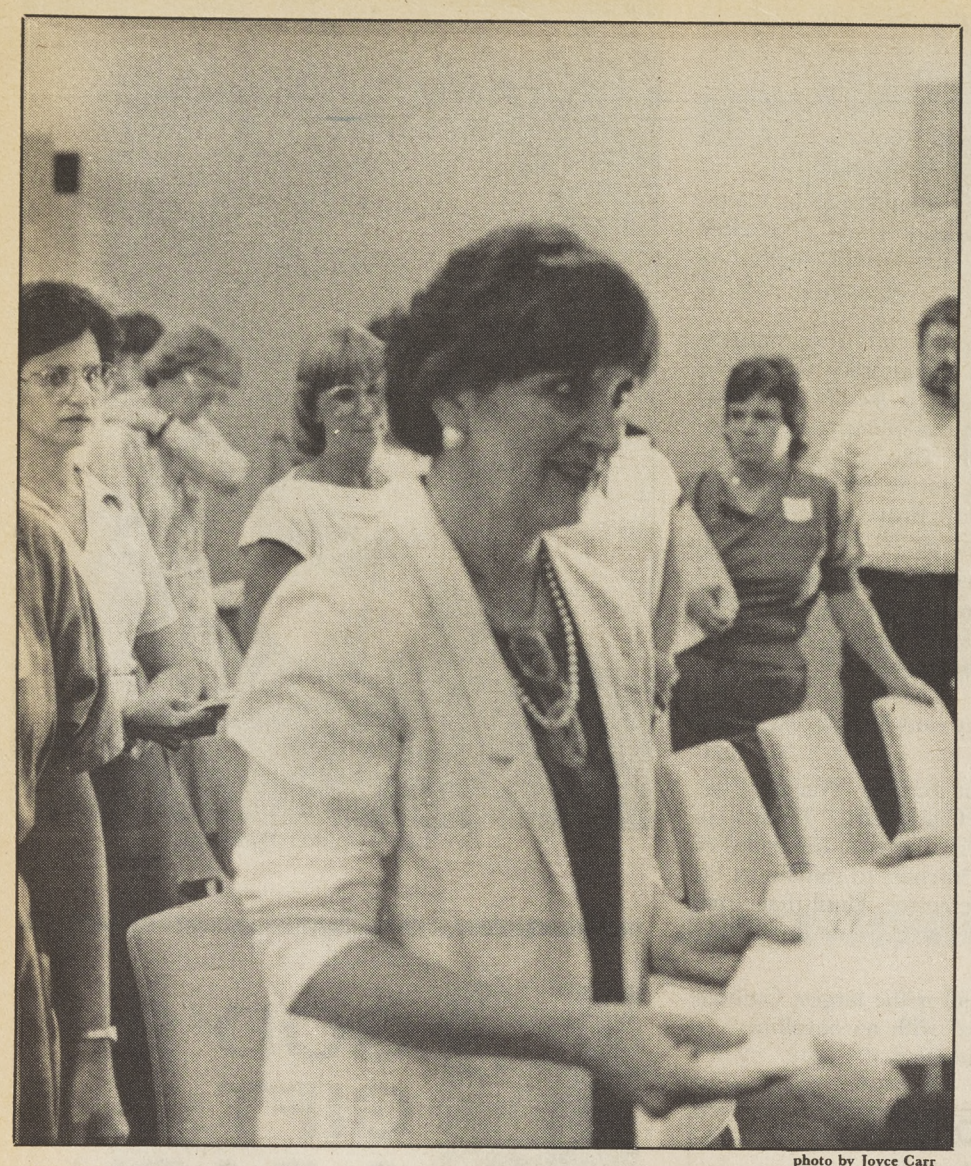


photo by Joyce Carr

COMMISSIONING — A teacher receives a prayer and plan book during a commissioning ceremony which concluded an Aug. 22 annual meeting for teachers who will staff diocesan schools for the first time.

New teachers gather to hear shared expectations

By Joyce Carr

ALCALA PARK — Over 100 teachers who are staffing diocesan elementary schools for the first time this fall attended a half-day teachers meeting Aug. 22 at the University of San Diego. The meeting's theme was "Shared Expectations."

Father Dennis Clark, diocesan Superintendent of Schools, urged the instructors to have high expectations of themselves and their students. He stressed the importance of both the "manifest curriculum" dealing with content areas and skill development and the "latent curriculum" concerned with pupils' experiences in their learning environment.

"YOU HAVE been called to ministry...as the hands, heart and feet of Jesus," Curriculum Director Sister Gertrude Ann Sullivan, BVM, said. This ideal is achieved by "working together as a community."

Catholic schools exist to teach values in "religion, social studies and science," she said, explaining that an "integrated curriculum" can be organized around concepts about God, self, others and the environment.

Calling the teachers "faith facilitators," the educator encouraged them to use the diocesan-developed curriculum which "defines the mission of the school" and "focuses on the needs of students" rather than on textbooks.

EACH PERSON, class, school and year is unique, she said. "Therefore, your core curriculum must be unique. If you believe in justice" and this uniqueness, "you cannot teach everyone the same material."

Sister Gertrude Ann stressed the importance of "listing expectations" of pupils before evaluating their progress. "You should have a vision of your graduate as an adult Christian in the 21st century. Evaluation tells where you are in regard to these expectations," she said.

"We have high expectations of your potential for personal and professinal growth," Sister Rose Schmidt, SFCC, said.

USING VISUALS in her presentation, she explained the goal of Catholic schools: "To be sure there is a teacher in every classroom who cares that every student every day learns and grows and feels like a real human being.

"The nobility of the task to which teachers are called demands that...in imitation of Christ...they reveal the Christian message by every gesture of their behavior," she said, quoting from the Second Vatican Council's document on the Catholic school.

She explained their accountability in applying Christian teachings to the "practical demands of their profession" and their right to expect support and assistance from the school community and the diocese through programs such as personal and professional growth days.

"EXPECTING THE best is not trying to be the best at the expense of one another, but striving the give the best," Father Ben Marcantonio, newly appointed associate superintendent, said. "We should welcome and love the child in our midst"...and "enhance that love" with the intelligence we offer.

Sister Mary Ellen Kowalski, CSJ(c), and Sister Kathleen Corbett, CSJ(c), associate directors of the diocesan Mission Office, explained their services which enable students to help children in foreign missions.

During a closing commissioning ceremony Father Marcantonio presented each participant with a prayer for teachers and a plan book.

SOME PARTICIPANTS told ***Southern Cross*** about their goals in the teaching ministry.

Sister Caritas Allen, SBS, third grade teacher at San Antonio de Pala School, will help the Indian children there "recognize their unique gift of being native Americans." She also hopes they will become catalysts for Christ through the Mystical Body...be "joy-filled and excited about life and responsive to the needs of others."

Frank Vercillo, social studies teacher at Our Lady of Mount Carmel School, San Ysidro, wants to help his students "see Christ in everyone, respect one another, their families, country and community and realize if they love, they will receive it back twofold."

Cuts affect diocesan schools

continued from page 1

Some school districts in the diocese have summarily reassigned, without replacement, their Chapter 1 personnel who had worked in Catholic schools, Father Clark said. Some districts have also suspended at Catholic schools Chapter 2 programs which provide testing services and library resources to disadvantaged children, even though no court has ruled on these programs.

Diocesan Catholic schools "feel obliged" to obey "both the decision of the Court and the original federal legislation requiring comparable services for private school children. We expect a comparable commitment to the whole law from our adversaries," Father Clark emphasized.

HOWEVER, SDUSD partially reinstated a program for neglected and abused children at Nazareth School. This program had been cancelled along with Chapter 1 programs.

Bishop Leo T. Maher regards suspension of Chapter 1 programs as "a clear injustice to the educationally disadvantaged children" attending diocesan schools. These changes affect children who can least afford it, he added.

"It is cruel and foolish to deprive these children" of needed help, Bishop Maher said, because their parents pay taxes. Their freedom is being violated because Catholic school parents pay twice — they support public schools through taxes and Catholic schools through tuition.

"NOW THE children of these good people are going to be deprived of services which should be offered to any American child. I urge all people of good will to protest this injustice," Bishop Maher noted.

In a telephone interview with ***Southern Cross***, Dr. Joseph P. McElligot, director of the California Catholic Conference Education Division, said California is taking "a much harder line than other states and is clearly going beyong the Supreme Court decision of *Aguilar vs. Felton*."

McElligot referred to a memorandum to public school administrators from James Smith, deputy superintendant at the state schools' office in Sacramento. According to McElligot, the Aug. 28 memo "provides for no delay or transition in implementing changes in Chapter 1 programs. This position is much more severe than the position of other states, such as Florida, which has allowed a delay for reasonable transition. Such a delay is extremely important for the children, so that their programs are not interrupted."

THE STATE of California also has rejected the idea of leasing space at the parochial school site, so that Chapter 1 programs might be offered in a van or mobile classroom.

Instead, Smith's memo identifies the public school building as the obvious alternative site for parochial school children to receive Chapter 1 help. This would require transportation for Catholic school children.

Father Clark hopes Catholics will "keep informed" regarding this issue and let their voices be heard. "We need all the friends and supporters we can get," he said. "We regard it as a moral duty to defend the rights of these children with the full range of available legal sanctions."

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High schools plan a number of campus ministry activities

By Veronica Garcia

SAN DIEGO — Weeks before bells summoned University of San Diego High School students back to class, Bill Turley was hard at work planning the school's campus ministry activities.

In mid-July Turley replaced Father Robert White, the school's former chaplain who was appointed founding pastor of St. Thomas More parish in Carlsbad.

UNI'S NEW campus minister plans to focus on liturgy for the 1985-86 school year. "I'm working on different liturgical celebrations," Turley said.

On Sept. 11, Turley has scheduled the school's first two Masses — one for freshmen and sophomores, the other for juniors and seniors.

To promote higher visibility of diocesan clergy at the school, Turley plans to invite different clergy to celebrate daily noon Masses. He hopes to remember the anniversaries of deaths of students and their families at these liturgies.

"I'M INTENSE about liturgy," Turley said. To get students involved in liturgy planning, Turley hopes "to get a liturgical seminar started" at Uni. During these seminars, students would "talk about and learn about...why you want to do" a certain act at Mass, he said.

In November, he plans to hold a "Tech Teens Encounter Christ" program, a three-day leadership program based on the Paschal mystery, for juniors and seniors.

For sophomores and freshman, the campus minister plans to implement the 'Awakening' program.

TURLEY IS not new to youth ministry. He has been, and will continue to be, the youth minister at St. Therese parish in San Carlos.

Because of his dual positions, Turley realizes to succeed at both the "critical thing is timing and scheduling. I don't have to do it all. Everyone has a share in it."

Turley also plans to continue the school's Eucharistic ministers program for students.

LIKE TURLEY, Carol Slacks hopes to continue Our Lady of Peace Academy's Eucharistic ministers program.

Slacks and Leonor Bolle co-direct OLP's campus ministry program. Both women also teach religion courses at the school.

This year, the school's campus ministry program will emphasize "building community," Slacks said.

SLACKS HOPES to promote "peer ministry" by facilitating classes "to help students become ministers among their peers."

"Students don't have the opportunity to minister to each other," Slacks explained. Peer ministry classes "will offer the techniques and skills need to be ministers."

These classes will also teach students the meaning of the Eucharist and how to plan liturgies. To gain experience, students will have the opportunity to plan school Masses, Slacks said.

"WE'RE ALL in this together," she said. "The pulse of the school" is its "faith community."

As part of the school's religion class requirement, Slacks explained, students must donate 10 hours of service each semester.

please turn to page 11

A brief look at diocesan schools...

The following is statistical information on the five high schools and 44 elementary schools in the Diocese of San Diego.

- **Enrollment:**

High schools: 3,285 total
- Marian High: 565
- Our Lady of Peace: 555
- Saint Augustine: 617
- University: 1,339
- Vincent Memorial: 209

Elementary: 12,701 total

(Per school enrollment varies because some diocesan elementary schools have Kindergarten and ninth grades while others do not.)

- **Faculty:**

High school teachers:
- Religious: 28
- Lay: 156

Elementary school teachers:
- Religious: 89
- Lay: 432

High school principals:
- Religious: 2
- Lay: 3

Elementary school principals:
- Religious: 31
- Lay: 13

- **Tuition**

High schools: $1800 per child

Elementary schools: $763 per child

(Tuition figures are averages. Diocesan policy requires that tuition for additional children in a school equal at least 50 percent of that for the first child.)

Source: Annual statistical report for schools issued by the diocesan Superintendant of Schools Office in October 1984.



Local universities don't show national religion course trend

By Joyce Carr

SAN DIEGO — Enrollment trends in local universities' optional religion courses do not reflect the findings of a recent study in New York which concluded that attendance in these subjects "is increasing at extraordinary rates all over the country." (See ***Southern Cross*** Aug. 8.)

The study was conducted by James B. Wiggins, chairman of the religion department at Syracuse University, and James Carse, professor of religious studies at New York University.

SOME SAN Diego universities show enrollments in optional religion courses holding steady; others indicate either fluctuating or declining attendance.

About 60 students are currently earning a master's degree in the University of San Diego's graduate program in practical theology, said Father Ronald Pachence, director of the Institute for Christian Ministries. This number has changed little during the past three years, he added.

Eight students were enrolled in USD's graduate Religious Education program in 1977 when it was inaugurated.

"COURSES IN spirituality and ministry" are popular in the graduate theology program, Father Pachence said. Spirituality courses with their "focus on Scripture...get us back to our roots."

"The Practical Theology curriculum is like a seminary for lay people," he said. Since the Second Vatican Council, the laity has recognized "we all have areas of expertise" to use in ministries which build up the Body of Christ."

Michael Kamplain, youth minister at St. James parish, Solana Beach, will complete his studies in practical theology at USD with a concentration in parish ministry. His courses have provided him with the tools to "cover many bases in a given lesson"...and to help his students "arrive at conclusions that validate their experiences."

THE NUMBER of students declaring majors in USD's undergraduate religious studies program has fluctuated during the past 10 years. According to Registrar Nicholas DeTuri, the lowest figure was in 1974 with 14 majors and the highest number in 1978 with 32 declared majors. Data for the current semester are not available.

Holly Field, who is completing her final semester in USD's undergraduate religious studies program, was motivated by a personal interest in the field, rather than by a professional goal.

However, her religion courses have led her to become more involved in ministry at Ascension parish where she teaches CCD to upper grade students who have not received the sacraments of Reconciliation and the Eucharist. Before beginning her studies, she did not "feel qualified" for this ministry.

FOR THE past few years, Point Loma Nazarene College has enrolled about 12 graduate majors and about 115 undergraduate majors in religion, Val Christensen, associate dean for academic affairs, said.

The course, "Great Movements," which "traces the history of Christian thought from the early Church to the present," heads the list of religion courses in demand, he said. "Pauline Epistles" and "John and His Writing" are also popular among the students.

Most graduates from the Nazarene college enter seminaries of various denominations, Christensen said.

THE LAST two years have seen a decline in undergraduate religious studies majors at San Diego State University, Elaine Estwick, department secretary, said. August figures show 17 enrolled for this fall's semester, compared to 22 a year ago. From 1977 to 1983 the number varied between 35 and 38, she said.

please turn to page 10

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Catholic administrators rush to respond to Court's ruling

continued from page 1

Although the ruling immediately affected only the New York and Grand Rapids programs, it has caused public and private school systems to seek new ways to comply with federal Chapter I requirements in order to avoid similar court challenges.

U.S. Secretary of Education William Bennett, in an Aug. 15 letter to public school officials, said the public school systems must continue to offer programs to assist disadvantaged children in parochial schools.

WITH PUBLIC school teachers prohibited from going to the private schools, the school districts may bus private school students to public classrooms, hold classes at neutral sites such as public libraries, or set up mobile classrooms in trailers. Electronically transmitted instruction also was being considered.

Ralph D. Turlington, Florida commissioner of education, announced Aug. 27 in Tallahassee that Catholic schools involved in the transfer of remedial education programs to neutral sites would be given a year to make the transition.

Applications for federally funded remedial math and English programs had already been approved when the U.S. Supreme Court made its ruling, said Cecil Carlton, chief of the state's Bureau of Compensatory Education, so Turlington's decision offers some relief.

HOWEVER, SOME districts may elect not to take the year since the support of the education department does not make them immune to lawsuits, Carlton added.

Thomas Horkan, Florida Catholic Conference executive director, called it a major step that would "alleviate the pressure" on Catholic schools.

Joseph McTighe, executive secretary of the New York State Council of Catholic School Superintendents, said Aug. 27 that the high court ruling has resulted in an "administrative, logistical and legal nightmare" for the Catholic and public school systems in his state.

FATHER THOMAS Gallagher, U.S. Catholic Conference secretary for education, said "everybody is suffering — the public and the private schools — because of the arrangements that have to be concocted" as a result of the Supreme Court decision.

"Everybody loses," he said, because more expensive arrangements must be made from the pool of money already allocated for the programs.

Also, many constitutional questions haven't yet been answered, Father Gallagher said, about how and where the services can be provided.

WHILE MOST public school officials have been struggling to work things out, according to Father Gallagher, some professional organizations have shown "vindictiveness" against private school students and do not want them to receive any services.

McTighe said New York officials were "scurrying around" trying to meet the state education department's Sept. 3 deadline for submitting plans to comply with Chapter I requirements.

"The most effective way was ruled unconstitutional," he said, and setting up mobile classrooms or electronic instruction requires more time than is available. Busing students to public school classrooms may be the only workable interim solution, he said.

IN THE Chicago Archdiocese, which has the largest U.S. parochial school system, parochial school students usually take part in auxiliary programs when the public schools open, which is Sept. 3 this year. But Mercy Sister Mary Brian Costello, superintendent of schools, said that as a result of the court ruling, the parochial students "will not have the services that is theirs by law."

She said she was hoping for a "five- or six-month" delay to find the necessary sites. Without the delay, students will simply not receive the services until later in the school year.

Before the court ruling, New Jersey Catholic students received auxiliary state services in trailers on parochial school property. Now, according to William F. Bolan Jr., New Jersey Catholic Conference executive director, those trailers may have to be moved if the court decision is interpreted to prohibit teaching on church-owned grounds, not just in school buildings.

Contributing to this story was Chris Martinez in Tallahassee, Fla.



NC photo by Mike Okoniewski

PARADE FOR GOD — Tony Mendez, 13, stands tall as he portrays Jesus in the first Parade for God on the west side of Syracuse, N.Y. The ecumenical event involved several churches and more than 100 participants who, according to one organizer, just "wanted to bring something good to the neighborhood."

Religion courses—

continued from page 9

The course, "World Religions" draws the largest attendance, Estwick said. SDSU offers about 18 sections of this class every semester.

Last year 78 students at United States International University took "Philosophy of Religion," one of the few religion courses offered, Melinda Zemper of the University Relations Department, said.

ATTENDANCE IN this class has varied greatly during the past 15 years. In 1970, 177 students were enrolled. Sixty-five took the course in 1980 and 167 the following year, she said.

This fall USIU is offering master's and doctoral programs in pastoral care and counseling. About 100 are expected to enroll, Jack C. Graves, assistant vice president of university affairs, said. The programs will incorporate classes in the university's School of Human Behavior on marriage and family therapy.

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They're celebrating a centenary in the the Bihar province of India — the centenary commemorating the arrival of India's third "great apostle," Father Constant Lievens, a Belgian. The first two apostles for that sub-continent are, of course, St. Thomas and St. Francis Xavier.

Father Lievens only lived to age 39, but in his short life he transformed the Christian scene in Chota-Nagpur. In seven years he achieved miracles of conversion and set Christianity forth on a great wave of faith.

So much has faith taken root in this part of India that where once a Belgian priest took Christ to the natives, it is priests from Bihar who now help out in Belgium — a good return on faith investment.

Father Lievens was determined to convert the greatest number of souls. "I have come to work for your eternal happiness," he told them, "but I can also make you happy in this life. Bring your problems to me."

When he arrived there were less than 2,000 Catholics. Eight years later Chota-Nagpur had 11,291 baptized Catholics and 39,060 catechumen in 832 villages. In the eight years of his apostolate Father Lievens received 80,000 native Indians into the Church.

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Campus ministry

continued from page 9

Each class also works on a mission program, she said. Some students work with *La Gloria* orphanage in Tijuana. Others work with Jenny Murphy, a St. Rose of Lima parishioner who takes food daily to the poor in Tijuana. Students also donate time at the refugee resettlement center and at the St. Vincent de Paul Shelter.

STUDENTS AT Vincent Memorial High School, Calexico, will also work on Christian service during the new school year, said Dennis Jacobelli, the school's campus minister.

Jacobelli said the school's campus ministry program will emphasize student and faculty spiritual development.

In order to help students fulfill requirements for Confirmation, Jacobelli is working on a retreat program. The junior class' retreat theme will be unity and the senior class' vocations. He hopes the senior class' theme will prepare students "to go out and choose a life-style."

HE WILL also work on the school's youth movement. He hopes Vincent Memorial's students will "intensify their love for Christ and express their love more vibrantly" by becoming "catalysts" in parish youth groups.

Besides directing the campus ministry program at the school, Jacobelli teaches four religion classes. But, he notes, since "all teachers in Catholic schools" teach about Christ, he hopes to schedule days of recollection for faculty members.

Like Jacobelli, Augustinian Father Ron Smedley, chaplain at Saint Augustine, also teaches several classes at the school.

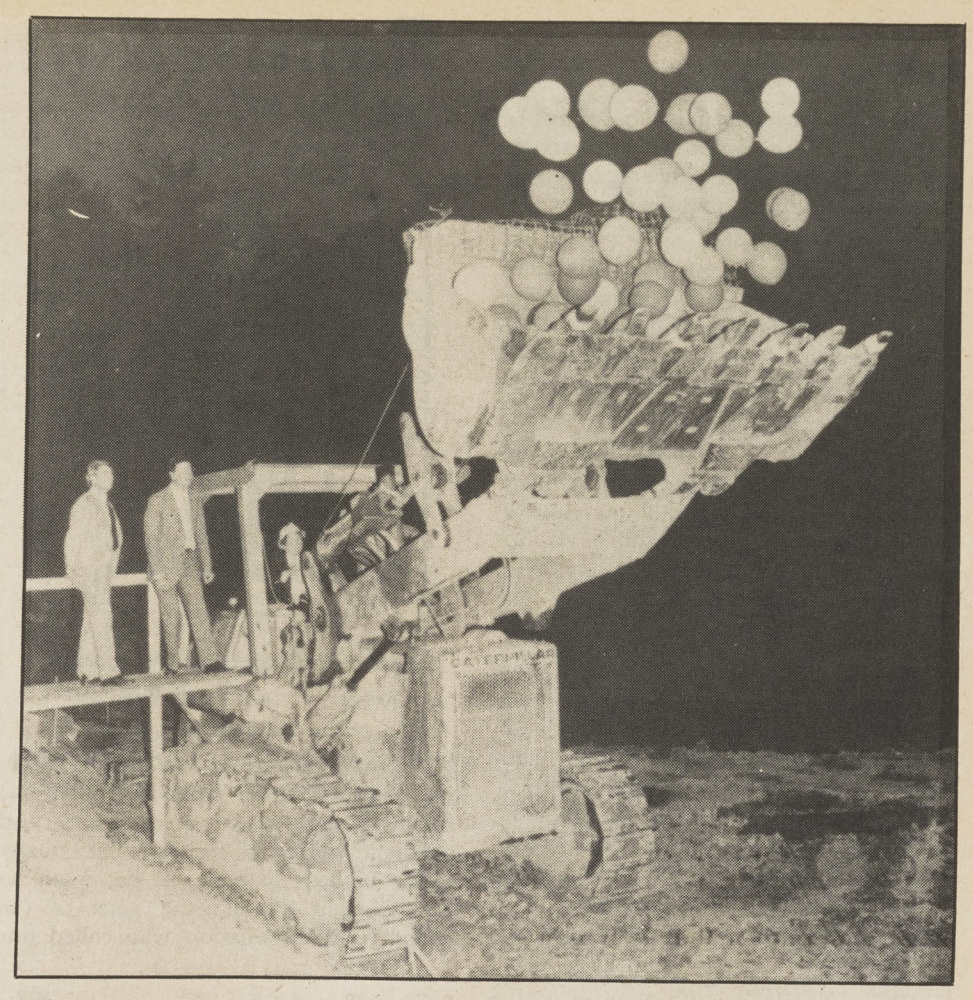
FATHER SMEDLEY said Saint's campus ministry program's thrust will be "Christian service."

Each month, faculty members will initiate a service project which will be carried out by other faculty members and students, he said. Service project examples include taking food to the poor in Tijuana and helping out at the St. Vincent de Paul Center.

Retreat programs for juniors and seniors will also be slated during the 1985-86 school year, Father Smedley said.

ALL-SCHOOL MASSES on Friday, a Saint's tradition, will continue, he said. Father Smedley will try to get priests from outside the school to celebrate these liturgies.

Father Smedley will also work with the Augustinian vocations director on a vocations Mass. He hopes to have several guest speakers at the school that day to discuss different vocation possibilities.



NC photo by Patricia Carr

BREAKING GROUND — Sister Catherine Dunn, president of Clarke College in Dubuque, Iowa, releases balloons from an earthmover before lowering the scoop for the traditional fist shovel of dirt. Construction has begun on a $12 million complex to replace four buildings destroyed by fire last year.

ALCALA PARK — Extensive site preparation has delayed construction of a $9 million University Center at the University of San Diego until early September. Construction of the 76,000-foot, three-level building east of DeSales Hall was set to begin July 15, but grading and soil compaction required more time than anticipated, said John Zeterberg, USD physical plant director. "In late October or early November the steel will be going up...and the building taking shape," he said. The facility, which will have a 16th century Spanish Renaissance design, is scheduled to open in fall 1986. It will house a lounge, student and faculty dining areas, student affairs offices, game room, student union office and student publications and conference rooms.

Returning to school can be difficult

WASHINGTON, D.C. — Going back to school can be one of the most upsetting experiences in a child's life, researchers at The Catholic University of America said.

In a recent study, Elizabeth M. Timberlake, CUA professor of social service, and her research associate, Christine Sabatino, found that many parents are not sensitive to the enormous stress children experience over going to school.

"PARENTS SHOULD be alert to any change in the child's usual habits," Timberlake said, noting that "...nausea, sleeplessness and loss of appetite are warning signs that something could be wrong."

Children who bully other children, cannot complete assignments or have difficulty relating to other children may be trying to express fears of school about which they are unaware, the study revealed.

Children's anxieties at school can be compared to adults working with an "unsupportive boss," being nervous in large groups or completing an "unrewarding task," Sabatino said.

PARENTS CAN help their children anticipate both the fun and potentially frightening aspects of school by knowing how the child's strengths and weaknesses match up with school experiences, both researchers said.

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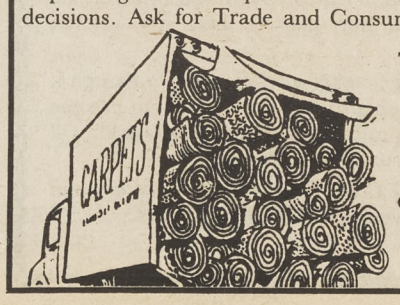
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Reputation for holiness



Msgr. Francis J. Weber

Generally, the Church will not consider anyone for sainthood unless it can be proved that during his or her lifetime and ever since death the candidate enjoyed a reputation for holiness.

The tradition of sanctity about Fray Junípero Serra can be traced back to his life-long companion and biographer, Fray Francisco Palou. On the frontispiece of his *Vida* is the inscription, "he died with a great reputation for holiness."

ANTONIO FURIO'S ***The Martyrology for the Baleric Isles,*** printed at Palma de Mallorca in 1830, in treating of Serra, speaks of "the variety of virtues which adorned his soul in so eminent a degree, that both during his life and after his death, he was venerated as a saint."

During 1856, J.M. Rea Barcona wrote six articles about Serra, saying that the friar "died in the odor of sanctity for all who knew him and had associated with him." The San Franciscio ***Call,*** April 15, 1905, published an article about Serra which said that "some day doubtless Rome will see to it that the faithful missionary will be duly canonized."

Antonio Furio published his ***Notes for the Church History of Mallorca*** in 1820. He notes of Father Serra that "he was zealous, chaste, humble, poor and obedient, having all these virtues equally in the highest degree....At his death no words could express the grief of the Indians of that mission who called our venerable *Padre* a holy man, an angel sent by God for their relief."

IN HIS ***History of the Catholic Church in California*** (1871), Father William Gleeson wrote: "The very rare and extraordinary virtues practised by this remarkable man during the greater part of his life, made him be regarded by all as a person of the most eminent sanctity."

The Vicar General for the Diocese of Monterey-Los Angeles, Father Joachim Adam, preached at Carmel Mission Aug. 28, 1884. He concluded his sermon by expressing the hope that Fray Junípero Serra would one day be canonized.

In the October 1884 issue of ***The Pilgrim of Palestine,*** the Reverend Charles Vissani said "around the restored altar of San Carlos...men of Spanish race and Indian, of Celtic and Saxon lineage, Italians, French and German, knelt offering the holy sacrifice as a propitiatory oblation in his behalf, while inwardly revering him and invoking his intercession."

THEODORE HITTELL, in his ***History of California,*** said that "Serra was very much such a man as St. Francis might have been, if he had lived in the 18th century." And Walter Smith, in ***The Story of San Diego*** (1892), said there was "one man whose name may yet find place in the roll of Catholic saints, Junípero Serra."

In 1900, Charles F. Carter wrote in his ***Missions of Nueva California*** that "surely (Serra) was one of the most remarkable men the Church has ever had, and one deserving canonization more than many others who have been so honored."

In 1901, ***The Tidings,*** Catholic newspaper for the Diocese of Monterey-Los Angeles, quoted William E. Curtis as saying that Serra "was a very remarkable man, and I wonder that he has not yet been made a saint. His heroism, his usefulness, his self-sacrifice, his piety and his public services for the church and humanity certainly entitle him to canonization."

THESE ARE but a few of the litany of expressions about the uninterrupted tradition of holiness associated with Fray Junípero Serra.

Alaska archbishop criticizes Falwell, urges end to apartheid

ANCHORAGE, ALASKA (NC) — Archbishop Francis T. Hurley of Anchorage, criticizing the Rev. Jerry Falwell's remarks on South Africa, urged that the "cancer" of South African apartheid be excised quickly, not gradually.

In an article published in the ***Anchorage Daily News,*** the archbishop took issue with Falwell's comments expressing satisfaction that South Africa is making gradual improvements.

DURING HIS mid-August trip, Falwell, a Baptist minister and founder of the politically conservative Moral Majority, met with South African President Pieter Botha and described South Africa as "a country that is making progress, that is a friend of the West."

Falwell also quoted Botha as saying that "apartheid is no longer the policy of this government; reform is our policy."

Apartheid is the South African practice of strict separation of the races and denial of basic national rights to blacks.

"I DON'T believe any Christian could support segregation, apartheid," Falwell said on his return to the United States. "However, I believe we can cut out the cancer without killing the patient and handing over to the Soviet Union one more nation."

"The Rev. Falwell's visit ended on a note of praise for Botha's policy of gradual reform," Archbishop Hurley said.

He said Falwell had expressed hopes that in three to five years members of all races in South Africa will be totally represented in the government.

"THREE TO five years! How naive!" the archibishop said.

Currently, the South African government includes a Parliament with separate white, mixed race, and Asian chambers for members of those races, but denies parliamentary membership to the black majority of the nation.

The Alaskan archbishop — no relation to Archbishop Denis Hurley of Durban, South Africa — also noted Mr. Falwell's comparison of ending apartheid to curing cancer, without killing the patient.

"THE ANALOGY is well chosen, but not for gradualism," Archbishop Hurley said. "Cancer is rotten at the core. It must be excised radically and quickly or the patient is lost. The Catholic bishops of South Africa as far back as 1957 labeled apartheid as 'something intrinsically evil,' that is, a cancer," he said.

"Apartheid is a cancer. It and its institutions must be dismantled, otherwise there will be no patient to save," he added.

Under apartheid, he said, "blacks occupy only 13 percent of the land," although they are 73 percent of the population.

"THEY ARE subject to influx control laws, that is, every black beginning at age 16 must carry a passbook giving authorization to be in a white area or even in a black township.

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An extra-marital affair

One of the most painful experiences a person can have is to discover that one's partner is having an extra-marital affair. Apart from anger and pain, there is often the feeling of personal failure. It is shocking and very difficult to accept.

Why would a spouse get involved in an extra-marital affair? It may reflect longstanding problems within the relationship that have not been faced and dealt with, and they have drifted apart. Sometimes it may be an escape reaction to some overwhelming new responsibility, like parenthood, a job promotion, or a health problem. Occasionally an affair is a way of getting back at a spouse for some hurt that has been felt, yet not thoroughly expressed or resolved.

An extra-marital affair does not necessarily mean the end of a relationship, although it most often feels that way. Occasionally, it can be an opportunity for a couple to become even closer, but this takes a lot of work. Most often a professional marriage counselor will be needed to help work through all the pain and distrust that has occurred.

Dr. Diana M. Greg, Licensed Psychotherapist, Del Cerro Counseling, Psychology and Family Services, 7290 Navajo Rd., Suite 210, San Diego, CA 92119, 466-6463.



NC photo by Johnny Hayes

SIZING UP — Like many students in the Diocese of San Diego, Monica Bell of Dallas realizes summer vacation is almost over when she tries on school uniform. Many diocesan students donned uniforms and returned to school this past week.

Parish school to aid 'latch key' children

By Sue Marcotte

PEORIA, Ill. (NC) — Students at St. Thomas Parish School who are "latch-key" children — who daily go home after school to an empty house or a babysitter because both parents work — now have a place to go. They can stay right at school.

Principal Grace Kelly developed the after-school program as a way to help working parents solve the problem of day care for their children. Kelly came up with the idea after reading a section of the U.S. bishops' pastoral on economics that deals with day care.

KELLY SAID that the section stating that good day care is a necessity "really hit me because of what I had heard as a principal."

She said one family told her they had to withdraw their two children from St. Thomas School because babysitters cost $60 a week. Another father whose wife was ill had to remove his children because he had no one to care for them after school.

The cost of the program at St. Thomas is $20 a week for one child, $25 for two. If parents can't pay, the school takes care of it.

"I'VE HEARD terrible tales of parents trying to find sitters," Kelly said. "This is a way to solve some of those problems."

The program at St. Thomas will not be a continuation of the school day, although students who need extra help in their studies will be able to receive it. Time will be allotted for snacks, stories, games, quiet time and for watching videotapes. Computers will be available for use by the older students.

The new program will also give those teachers who stay after the regular school day a way to supplement their income, Mrs. Kelly added.

KELLY SAID she feels the idea for after-school care will catch on.

"The way the economic situation is, child care is a vital necessity. After-school care is a sign of the times."

Student exchange could assure peace

By Suzanne Carter
NC News Service

A massive exchange of U.S. and Soviet college students each year could end the threat of nuclear war between the two countries, says a Paulist priest in Baltimore.

Paulist Father John Donahue, a campus minister at Johns Hopkins University, has been seeking support for his idea in both countries for several years. Neither country would bomb a large number of its own young people in the other country, he argues.

FATHER DONAHUE noted that "50,000 students in either direction under the age of 21 would only be the size of one big university."

Under his plan, American universities would set up something like five campuses in the Soviet Union, and Soviet universities would establish similar units in the United States, with an emphasis on placing them in cities considered prime nuclear targets.

The students would study in the other country for one year, as they do in the "junior year abroad" programs currently offered by a number of U.S. universities, he said.

THE PRIEST said he has traveled to the Soviet Union twice. In discussing the idea there with young people, he said, he found them very receptive. He also spoke with a high official in the Ministry of Culture. "She saw the logic of it all, and I think she would have let her young daughter (come) over here," he said.

Seeing the value of friendships

Survivor has survived! For most of their musical career, this was a one-hit group with ***The Eye of the Tiger*** from the movie ***Rocky***. Now with a new lead singer, a No. 1 rated single and a new album, their future looks promising.

The Search Is Over tells of a person's search for love. Apparently, a valuable relationship was "right before my eyes" for a long time. But, because "I was living for a dream, loving for a moment, taking on the world," the singer could not see the value of her love and friendship.

But now, the singer adds, "the search is over" and "I came to my senses through some miracle of fate."

The song reminds us how often we fail to see the value of friendships: "I was always reaching, you were just a girl I knew, I took for granted the friend I have in you."

The friend supported him all along but he never noticed because he was looking for someone else.

The song suggests the value of patience in relationships. Rarely are two people at the same level of emotional commitment at the beginning. This is a reason why honest dialogue is so important from the start.

Each person needs to share hopes and expectations for a relationship and to allow room for wherever the other happens to be emotionally. Unspoken pressure from one person to be more committed only leads to hurt and frustration.

As two people enter a relationship, neither knows where it will lead. Love is always a risk. But, if we are honest with the other and respect both our own and the other's needs and can wait to let a romance grow naturally, we put ourselves in a position to find lasting love.

Your comments are always welcome. Please address them to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind., 47714.

On the Record
By Charlie Martin

The Search Is Over

How can I convince you
What you see is real
Who am I to blame you
For doubting what you feel
I was always reaching
You were just a girl I knew
I took for granted
The friend I have in you

Refrain
I was living for a dream
Loving for a moment
Taking on the world
That was just my style
Now I look into your eyes
I can see forever
The search is over
You were with me all the while

Can we last forever
Do we fall apart
At times it's so confusing
The questions of the heart
You followed me through changes
And patiently you'd wait
'Til I came to my senses
Through some miracle of fate.
Repeat Refrain

Now the miles stretch out behind me
Loves that I have lost
Broken hearts lie victims of the dead
Then girl like it finally struck
Like lightning from the blue
Every highway is leading me back to you.

Now at last I hold you
Now all is said and done
The search is come full circle
Our destinies are one
So if you ever loved me
Show me that you give a damn
You'll know for certain the man I really am.

I was living for a dream
Loving for a moment
Taking on the world
That was just my style
Then I touched your hand
I could hear you whisper
The search is over
Love was right before my eyes.

Recorded by Survivor
Written by Frank Sullivan
and Jim Peterik
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Easy Action Music and Rude Music

Youth office sets fall activities

ALCALA PARK — A youth retreat workshop is set for Sept. 7 from 9 a.m. to 4 p.m. at Our Lady of Refuge parish, Pacific Beach.

Titled "Creative Retreat Dynamics," the workshop is for professionals and volunteers who wish to learn methods to build or strengthen retreat programs for young people.

RANDY COONEY, executive director of the Reach-Touch-Teach Foundation and a youth retreat leader, will conduct the workshop.

The day's topics will include publicity and promotion, themes and models, creative icebreakers, group dynamics and games.

For more information, call the Office of Youth Ministries at 574-6303.

ALCALA PARK — RAD (Religious Adventure) Night, a monthly gathering for youth and young adults throughout the diocese, will be held Sept. 14 at 7 p.m. at St. Martin parish, La Mesa.

The evening's theme will be "Sexuality: Is There a Part II to the Birds and the Bees?" Admission will be a gift for unwed mothers.

GUEST SPEAKERS and entertainment will also be featured at the event.

For more information, call 574-6303.

ALCALA PARK — A National Catholic Youth Conference will be held Nov. 7 to 10 in Phoenix, Ariz.

The conference will enable teen-agers and adults from around the country to experience prayer, community and education.

BEFORE SEPT. 24, the meeting's registration fee will be $120. The fee will be $130 after that date. The cost covers conference events, meals, kits, badges and other materials. It does not cover transportation and housing.

Registration forms are available from the Office of Youth Ministries, P.O. Box 11277, San Diego.

For information on housing and transportation, call 574-6303.

SAN DIEGO — The American Cancer Society's San Diego Unit has developed an educational series for 12- to 17-year-olds on the problems of having a family member with cancer. Topics will include understanding the causes, diagnosis and treatment of cancer; coping skills for personal and family stress and communication skills. Four meetings will be held at Mercy Hospital on Sept. 12, 17, 19 and 24 from 7 to 9 p.m. For registration information call the Patient Services Department of the American Cancer Society at 299-4200.

Around the Diese

Sunday Mass, a Catholic Liturgy for Television
Sept. 8, 7 a.m.
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Father James Moffo
Celebrant

Perpetual adoration of the Blessed Sacrament, Church of the Most Precious Blood, Chula Vista. For sign up, call 422-2100 or 425-5578.

Tridentine Mass, Sundays, 1 p.m., St. Vincent de Paul Church, Mission Hills. Celebrant: Msgr. Tullio Andreatta.

PATRONS, a Catholic organization for separated, divorced and widowed, meets second and fourth Sundays, 6 p.m., St. Therese Church hall. Group offers activities, companionship and support. Details: 292-8945 or 449-7155.

Catholic Alumni Club, a diocesan-approved organization for single, college-educated Catholic men and women; group has social, religious, cultural, charitable and recreational activities. More: 295-5020 ext. 258.

First Friday Mass, Sept. 6, 7:15 p.m., St. Vincent Church, Mission Hills. Celebrant: Fr. Doug Regin.

September Swing '85, to benefit the St. Vincent de Paul Center, Sept. 6, 8 p.m.-midnight, San Diego Hilton Beach and Tennis Resort. Featuring the Bob Crosby Band. Cost: $10. Reservations: 297-2756.

Fish Fry, Sept. 6, 5-7 p.m., Immaculate Conception Church, Old Town. Cost: $3.50. Reservations: 295-4148.

Introduction to Marriage Encounter, Sept. 6-7, 7 p.m., St. Mary parish, National City. Instructors: Fr. William Ortmann and Fr. Edd. Lleva. More: 474-1501.

Rummage sale, Sept. 6-8, Resurrection Church, Escondido. Hours: Sept. 6 & 7, 9 a.m.-5 p.m.; Sept. 8, 8 a.m.-1 p.m. Baked good, avocadoes and oranges featured.

"September Daze," a carnival at Our Lady of Mount Carmel parish, Rancho Penasquitos, Sept. 6-8. Featuring rides, art & crafts, food and a drawing for cash prizes.

Shield of Roses program, rosary vigil at Dr. E. Allred's abortion clinic on Alvarado Road, Sept. 7, 9-10 a.m. Free pregnancy testing, pregnancy counseling and fertility awareness instruction in mobile counseling unit parked adjacent to abortion clinic. Info: 466-1507.

First Saturday Mass, Sept. 7, 7:45 a.m., St. Mary Magdalene Church. Rosary and Fatima prayers follow Mass. Call: 276-3693.

Fatima pilgrims invited to pray for world peace, Sept. 7, 8 a.m., St. James Church, Solana Beach. Rosary followed by Mass.

STALPAR Club meeting, Sept. 8, 3:30 p.m., St. Vincent de Paul Church hall, Mission Hills. Social hour precedes business meeting.

Fun day, Sept. 8, noon-8 p.m., St. Margaret parish, Oceanside. Featuring bingo, food, games, entertainment and cash prizes. Proceeds for parish debt. Details: 726-0533 or 941-0386.

Immaculate Conception Fraternity, Third Order Secular of St. Francis, meeting, Sept. 8, 1:30 p.m., Immaculate Conception Church, Old Town. More: 298-7038.

Sounds of Music, an 18-voice girls chorus directed by Martin Wright, to perform Sept. 8, 3 p.m., Mary Star of the Sea Church, La Jolla. Featuring music by Faure, Copland, Bock and Brumby. Free. Info: 466-9437.

All-night vigil in honor of the Blessed Virgin Mary, Sept. 7-8, St. John of the Cross Church, Lemon Grove. Start with 7:45 p.m. Mass Fri. and ends with 8 a.m. Mass Sat. Sponsored by the Knights of Columbus. Call: 455-6518 or 233-5512.

Bible class, Sept. 9, 7:30 p.m., St. Patrick Church, North Park.

A Taste of Ireland, an Irish variety show presented by Ceoltoiri Maghlocha, a group of Irish entertainers from Galway, Ireland, Sept. 9, 8 p.m., East County Performing Arts Center, El Cajon. Tickets are $10, $8 and $6. Sponsored by the Ancient Order of Hibernians John Barry Division no. 1. Details: 469-9157 or 277-7452.

South Bay Deanery, Diocesan Council of Catholic Women, meeting, Sept. 9, 10:30 a.m., Our Lady of Mount Carmel parish hall, San Ysidro. Luncheon follows. Hosted by Altar and Rosary Society. Reservations: 479-7774.

Catholic Community Services Auxiliary, general meeting, Sept. 9, 10 a.m., window room, St. Charles Borromeo parish. Info: 453-5284.

Universal Studios toured by St. Patrick's Seniors bus tour, Sept. 10. Cost is $26. More: 282-7109.

La Jolla Deanery, Council of Catholic Women, meeting, Sept. 10, 10 a.m., Immaculata Church, USD. Mass and luncheon follow. Reservations: 223-3245 or 272-1512.

Oceanside Deanery, Council of Catholic Women, meeting, Sept. 11, St. Mary Church, Escondido. Mass at 10:30 a.m. followed by luncheon and meeting. Featuring a silent auction. Reservations: 745-4030.

Mass and healing service, Sept. 12, 7:45 p.m., St. Mary Church, Escondido. Celebrant: Fr. Denis Brunelle.

"Polka Time" dance, Sept. 13, 8:30 p.m.-12:30 a.m., Santa Sophia parish hall, Casa de Oro. Music by Bob Patocka and his orchestra. Donation: $4. Sponsored by Santa Sophia's parish council. Call: 465-9020 or 463-6162.

Catholic Alumni Club, meeting, Sept. 13, 8 p.m., Holiday Inn, Mission Valley. All single college graduates and R.N.s invited. More: 295-5020 ext. 258.

Beginning Experience, a weekend retreat for divorced, separated and widowed, Sept. 13-15, Prince of Peace Abbey, Oceanside. Cost: $70. More: 286-1996 or 448-7440.

Mission Heritage Ball, Sept. 14, 6:30 p.m.-midnight, Mission San Luis Rey, near Oceanside. Featuring Les Brwon and his Band of Renown. Cost: $100. Funds to benefit mission restoration. Details: 757-3659.

Jennie Murphy, a woman who has shared her Catholic faith and her food with people in Tijuana for 30 years, to speak Sept. 15, 7:30 p.m., at Holy Spirit parish's "Sharing Our Faith" dessert potluck. Info: 582-3889.

Chicken barbecue, Sept. 15, 12:30-6 p.m., St. Rose of Lima parish, Chula Vista. Donation: $3.50 in advance; $4 at the door (child's plate $2.50). Sponsored by Italian Catholic Federation, St. Rose of Lima branch no. 229. Reservations: 420-2945.

Continental breakfast, Sept. 15, after morning Masses at St. Mary parish, Oceanside. Sponsored by Stella Maris no. 183, Young Ladies Institute to benefit St. Vincent de Paul Center. More: 757-7075.

Secular Franciscans, Third Order, meeting, Sept. 15, 2 p.m., chapel of parish center adjacent to Mission San Luis Rey, near Oceanside.

Bible class, Sept. 16, 7:30 p.m., St. Patrick parish, North Park.

Grand Canyon and Las Vegas will be toured by St. Patrick's Seniors, Sept. 16-22. Cost $342 twin. Info: 282-7109.

Ladies of Charity, a St. Vincent de Paul Center auxilary, to hold membership tea, Sept. 17, 11 a.m.-2 p.m. Info and reservations: 454-1702, 485-8702 or 463-0883.

Bible study on the Gospel and Letters of John, Wednesdays beginning Sept. 18, 9:30-11:30 a.m., Diocesan Charismatic Renewal Center, La Jolla. A children's program will also be offered. Details: 459-3028.

Christian Morality, a diploma program course, with Sister Catherine Osimo, D. Min., Wednesdays, Sept. 18-Nov. 20, 6:30-9:30 p.m., USD. Tuition: $70. Co-sponsored by the diocesan Office of Catechetical Ministry and USD's Office of Continuing Education. More: 574-6334.

Catholic Singles Club, meeting, Sept. 20, 7 p.m., Our Mother of Confidence parish hall, University City. Fr. Burt Boudoin will be guest speaker. Call: 753-3081.

Hospice research conference, Sept. 20, 8 a.m.-5 p.m., Manchester Executive Conference Center, USD. More: 741-2092.

Luncheon and card party to benefit St. Francis Seminary, Sept. 21, 11 a.m., St. Martin parish hall, La Mesa. Donation: $3. Sponsored by St. Martin of Tours' Woman's Club. Reservations: 466-2160 or 463-4594.

Mass and healing service, Sept. 21, 8 p.m., Holy Trinity Church, El Cajon. Celebrant: Fr. Dan Greisgraber.

Annual barbecue, Sept. 22, noon-5 p.m., St. Stephen parish, Valley Center. Cost: adults $5; children $2.50. Info: 749-3324.

Catholic Singles Club, Mass, Sept. 22, 9:30 a.m., Immaculate Conception Church, Old Town. Brunch follows. Call: 422-8045.

Bible class, Sept. 23, 7:30 p.m., St. Patrick parish, North Park.

Mass and healing service, Sept. 24, 7:30 p.m., St. Charles Borromeo Church. Celebrant: Fr. Raymond Jacobowski.

Emerging issue forum, Dr. Michael Harrington to speak on bishops' pastoral letter on "Catholic Social Teaching and the U.S. Economy," Sept. 26, 8 p.m., Camino Theatre, USD. Free. Info: 260-4600 ext. 4296.

Cultural diversity in cancer care, a conference for nurses by the American Cancer Society, Sept. 27, 8 a.m.-4 p.m., Manchester Executive Conference Center. USD. Fee: $35 (includes a box lunch). Details: 299-4200.

Oktoberfest, Sept. 27-29, St. Mary parish, Escondido. Hours: Fri. 6-10 p.m.; Sat. noon-10 p.m.; Sun noon-7 p.m. Featuring entertainment, barbecue dinner and raffles.

Catechetical Institute, Sept. 28, 8 a.m.-4 p.m., University of San Diego. Theme: As Clay in the Potter's Hand. Keynote speaker: Fr. Francis Kelly, executive director of Religious Education, NCEA. Cost: $8 ($10 after Sept. 20). Sponsored by diocesan Office of Catechetical Ministry. More: 574-6311.

Night of Adoration, Sept. 30, 7:30 p.m., St. Patrick parish, North Park.

Bus trip to Our Lady of Grace Statue in Santa Clara, San Francisco and Lake Tahoe, Oct. 3-6. Trip sponsored by St. Charles Borromeo Church to benefit St. Charles Academy. Price: $155 (for transportation and lodging only). Reservations: 222-2894 or 222-7340.

Basic Catechist course, begins Oct. 5, 9 a.m.-4 p.m., Immaculate Heart of Mary, Ramona. Info: 789-6151.

Items for this column must be received in writing, on official stationery, by noon the Friday before publication on Thursday of the following week. We can not accept items via telephone. Mail to: Around the Diocese, *Southern Cross*, P.O. Box 81869, San Diego, Calif. 92138.

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THANK YOU St. Jude for favors received. I shall continue to pray to you. D.M.F. 8/22,29; 9/5,12,19,26; 10/3,10,17

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THANK YOU St. Jude for favors received. A.A. 9/5,12

THANK YOU St. Jude for prayers answered. Please continue to help. S.K. 8/29; 9/5,12,19

LIFE NEWSLETTER is a S.D. County prolife laity Catholic family. Please join us. 12 issues $5, P.O. Box 19429, San Diego, CA 92119 TFN

ST. JUDE: O Holy St. Jude, near kinsman of our Lord Jesus Christ, thank you for giving your attention to my special problem. Please continue to do so until my problem is solved, but not my will, but God's be done. I will make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. R.O. TFN

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THANK YOU Sacred Heart of Jesus for answering my prayers. I will continue to pray to you. J.B. 9/5

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Refugiados deben recibir servicios en su propia lengua

CIUDAD DEL VATICANO (NC) — La Iglesia debe proveer servicios a los refugiados en su propia lengua y cultura, con el fin de facilitar su "drama de integración," dijo el Papa Juan Pablo II en su mensaje para el Día Mundial de los Refugiados.

El Papa dijo que la obligación de la Iglesia de dar la bienvenida a los refugiados estaba siendo presionada por las actitudes de las sociedades que reciben a los refugiados y de las sociedades que, en algunos casos, los han obligado a reubicarse.

"RECIENTEMENTE, DE hecho, la migración ha sido tomada frecuentemente por el aspecto inhumano de la persecución, sea esta política, religiosa, ideológica o étnica," dijo el Papa. "Esto deja una huella en los rostros de los refugiados, los deportados, los exiliados: hombres y mujeres, jóvenes y viejos, incluso niños, muchas veces trágicamente separados de sus padres."

El mensaje, fechado el 16 de julio, fue hecho público por el Vaticano el 29 de agosto, en varias lenguas. La fecha de la celebración del Día Mundial de la Migración, es escogido por las iglesias locales.

En los Estados Unidos, el mensaje será incluido en los materiales que serán distribuidos para la Semana Nacional de la Migración, del 6 al 11 de enero. Esta conmemoración anual es auspiciada por el Comite de Migración y Turismo del episcopado norteamericano.

El Concilio Vaticano II fue influencia positiva

Por NC News Service

El Papa Juan Pablo II ha dicho que son "opiniones propias" del Cardenal Joseph Ratzinger, de que la Iglesia se ha deteriorado desde el Concilio Vaticano II. El Papa añadió que el Concilio fue una influencia positiva.

El Cardenal Ratzinger, Presidente de la Congregación para la Doctrina de la Fe, dijo en un libro titulado ***Informe sobre la Fe*** que un "proceso progresivo de decadencia" se ha desarrollado en los últimos 20 años "bajo el slogan del llamado "espíritu del Concilio." El libro fue publicado en Italia el 30 de mayo.

EN RESPUESTA a una pregunta del *NC News Service* sobre el comentario del Cardenal, al inicio de su viaje al Africa del 8 al 19 de agosto, el Papa afirmó que "lo que dijo el Cardenal Ratzinger es su propia opinión."

Compromisos: Educación Integral

Lo que sigue son los compromisos para la educación integral que seleccionaron los delegados al III Encuentro Nacional Hispano en Washington D.C. este agosto.

1. Nosotros como pueblo hispano nos comprometemos a promover la creación de un programa de Educación Integral que tome la totalidad de la persona en su realidad actual y que incluye la formación espiritual, socio-económica, política y multi-cultural, dando prioridad a la familia — principal agent educativo, C.E.B., los jóvenes, las mujeres, los pobres y marginado (campecinos, obreros urbanos, presos, indocumentados, refugiados, migrantes...).

2. Nosotros como pueblo hispano nos comprometemos a colaborar para lograr la concientización personal y de nuestros líderes pastorales, clero, religiosos, laicos, dirigentes de seminarios, casas e institutos de formatión religiosa y "campus ministries" sobre la importancia que nuestra lengua, cultura, realidad histórica y religiosidad popular tienen en nuestra formación integral (religiosa, social, económica y política).

3. Nosotros como pueblo hispano nos comprometemos a trabajar para que se establezcan centros y equipos móviles bilingues y biculturales a todos los niveles, necesarios para la promoción y educación integral del pueblo hispano, incluyendo la formación de C.E.B.

4. Nosotros como pueblo hispano nos comprometemos a procurar la adquisición, utilización, y producción de los medios de comunicación social-religiosos y civiles para elaborar programas informativos y educativos de acuerdo a las necesidades del pueblo hispano, especialmente las de las comunidades marginadas.

5. Nosotros como pueblo hispano hos comprometemos a: involucrarnos en el sistema educativo cátolico y público (PTA, school board, etc.) y emplear toda nuestra influencia y capacidad para abogar por:

- programas y materiales bilingues y biculturales.
- un sistema educativo que permita a los hispanos la oportunidad de educación avanzada (high school, college, university).
- una orientación y ayuda financiera para estudiantes de mayor necesidad: jóvenes, campesinos, mujeres, minusválidos, indocumentados, obreros urbanos, etc.).
- una educación religiosa bilingue bicultural.
- programas de educación político social y derechos humanos.
- programas especiales de educación para migrantes.

La diócesis ofrecerá cursos bíblicos

ALCALA PARK — La Oficina de Evangelización Hispana y RENEW en español tendrá cuatro conferencias sobre la manera de facilitar círculos bíblicos por el Diácono Gilberto Velarde en el salón parroquial de Nuestra Señora de los Angeles.

Los clases serán los sábados 7, 14, 21 y 28 de septiembre a las 10:30 a.m. ó los miércoles 4, 11, 18 y 26 de septiembre a las 7 p.m.

Para más información, llame al 574-6332.

ALCALA PARK — Habrá una reunión de coordinadores catequistas el 12 de septiembre en el salón de conferencias de la Cancillería de las 9:30 a.m. hasta las 12 p.m.

El Sr. Prof. Antonio Zavala-Domínguez, conferencista principal del Instituo Catequético, dará una plática de interés para todos los coordinadores.

PARA MAS información, llame al 574-6332.

ALCALA PARK — La Hermana Alicia Sarre, directora de la Oficina de Evangelización Hispana, enseñará siete clases de bíblia este mes en varias parroquias de la diócesis.

Los lunes, habrá clases en la parroquia de San Patricio a la 1:30 p.m. y en la parroquia de San Carlos, Imperial Beach, a las 6 p.m.

LA PARROQUIA de San Antonio, National City, tendrá el curso los martes a las 9 a.m.

Los miércoles, habrá clases en la parroquia de St. Anne a las 10 a.m. y en la parroquia de Nuestra Señora de Refugio, Pacific Beach, a las 7 p.m.

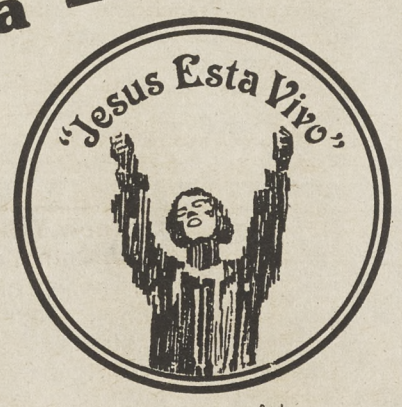
El hogar de Angelo y Lita Chávez en Clairemont será el sitio de la clase los jueves a las 7 p.m.

LOS VIERNES, la clase será en la parroquia de Nuestra Señora de Guadalupe en San Diego a las 6:30 p.m. (empezando el día 13 de septiembre).

Para maś información, llame al 574-6332.

"Jesus Esta Vivo"

Conferencia Hispana



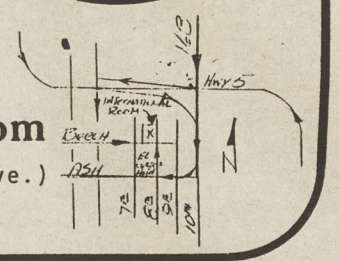
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- Celebración Eucarística
- Proclamación de la Buena Nueva

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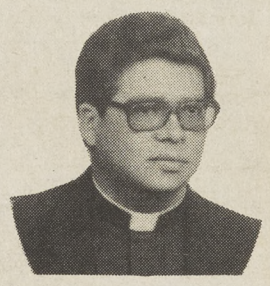


Apertura: Sabado 9:00 A.M. Celebración Eucaristica-Domingo a las 4:30 P.M.

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NC photo

INTO THE STREETS — Pro-life activists take to the streets in The Abortion Battle, *a three-hour PBS documentary which explores conflicting positions on the issue Sept. 18.*

PBS program to look at both sides of controversial abortion issue

By Henry Herx

NEW YORK (NC) — The Supreme Court's 1973 decision making abortion a legal option for women is at the center of a national controversy that has grown in intensity, rather than lessened, over the past 12 years.

Presenting a look at both sides of this controversial issue is ***The Abortion Battle***, airing Wednesday, Sept. 18, 8-11 p.m. on PBS.

THE FIRST two hours of the program are given over to advocacy films made by pro-life and pro-choice organizations. Reporter Steve Talbot tries to place these diametrically opposed segments into a balanced context.

During the final hour, ***Abortion Clinic***, a documentary that first aired on the PBS ***Frontline*** series several years ago, is rebroadcast.

The pro-life position is first presented by ***Conceived in Liberty***, a documentary that opens with the grisly discovery in Los Angeles of nearly 17,000 aborted fetuses in an abandoned storage container. Narrated by Jane Chastain, the film consists largely of interviews with political representatives, medical specialists and individuals committed to the cause.

THIS IS followed by the pro-choice film ***So Many Voices***, narrated by Ed Asner and Tammy Grimes. Its main argument is that the victims of rape and women carrying deformed or diseased fetuses have need of safe, legal abortions instead of having to resort to the risky illegal abortions of the past.

Both films are aimed at viewers who have not resolved the issue in their own minds. Both give the appearance of being reasonable and fair by using bits of footage presenting the other side's position, only to knock it down. There is no mistaking the point of view being advocated by either film.

Much more direct and effective, however, is the next film, ***The Silent Scream***, which shows an abortion through the use of ultrasound images. Speaking from his personal experience as a former abortionist who is now a pro-life advocate, Dr. Bernard Nathanson quietly explains why he considers abortion to be a crime against humanity and makes an eloquent plea to "stop the killing."

THE MOST significant — and controversial — part of the film is the view of a 12-week-old fetus being pulled apart by a suction device and, according to Nathanson, reacting in pain. Although these pulsating sound images are of low quality resolution, they are clear enough to disturb profoundly the conscience of any open-minded viewer.

Immediately following ***The Silent Scream*** is the ***Planned Parenthood Response***. A battery of medical specialists attack Nathanson's presentation for its "inaccuracies and half-truths," citing five instances in particular.

Four appear to be of a technical nature involving the manner of presentation. The fifth raises a substantive question — the cognitive and sensory development of the fetus — a matter for medical specialists, not home viewers, to decide.

THE PROGRAM has set up a situation of charge and counter charge without Nathanson being given the opportunity to respond, especially to that substantive question of fetal development. This is unfortunate but, because of the format, it is not unfair.

The second hour ends with ***Speakout — Silent No More***, an 11-minute film in which a woman talks about having an illegal abortion after she was raped. One can share her quiet rage at the abortionist, who almost killed her, without agreeing with her view that legal abortions are the solution.

The evening ends with ***Abortion Clinic***. Unlike the films which have preceded it, this program does not advocate any position. Instead, it takes a compassionate look at four young women, two of whom choose to have an abortion and the other two who have their babies.

MOST MEMORABLE is the pro-life doctor outside the clinic who tries to counsel these women and who opens his home to those who need help. This is the quiet, eloquent testimony of a faith which is positive rather than destructive.

It is unlikely that those who are already committed to pro-life or pro-choice positions will have their views changed during the course of the evening. For those who are uncertain about the issue, however, the evening's dual focus on abortion insists on the urgency of deciding one way or the other.

Legalized abortion has plunged this country into a great national debate, similar to others that once divided the nation over slavery and civil rights. Neither side "wins" in such a television debate. The public gains, however, in terms of raising consciousness and focusing attention.

COMMERCIAL TELEVISION has rarely set aside an entire evening of prime-time programming to explore a single issue. It is to the credit of PBS to have done so.

Little heard on plan to boycott advertisers

By Cindy Liebhart
NC News Service

A statement signed by nearly 1,000 U.S. religious leaders, including some 60 Catholic bishops, pledging to promote a boycott of advertisers who support offensive television programs has provoked little response from the networks, writers and advertisers, said the Rev. Donald E. Wildmon, the statement's organizer.

Released in June with 600 signatures, the statement urged the networks to end "anti-Christian bias" in television programs and calls for more programs that accurately portray Judeo-Christian moral values.

IF THEIR request is ignored, the religious leaders said they were prepared to use their "collective and individual influence" to promote a boycott of advertisers' products which support the offending programs.

During the past few years, the commercial networks have begun to air "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships," the statement said.

Television programs rarely portray Christians in a positive light, but rather portray them as immoral or as "bungling, incompetent and ill-informed individuals," it said.

THE SIGNERS called for a change in the moral content of programs beginning this fall.

By the last week in August, said Wildmon, a United Methodist minister and head of the Mississippi-based National Federation for Decency, NBC was the only network to have replied. "Basically NBC said, 'We're good guys. We don't do stuff like that. We air only good, decent programs.' "

While the statement said a formal decision about the boycott would be made at the beginning of 1986, Wildmon indicated he is already "working on the nuts and bolts of organizing" it under the assumption that "nothing is going to change" with the new television season.

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